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**FIRST PRINCIPLES
OF PHILOSOPHY**

FIRST PRINCIPLES OF PHILOSOPHY

DIRECTION OF MENTAL ACTIVITY
IN THE SCIENCE OF PERFECTION

METAPHYSICS
LOGIC — ETHICS
PSYCHOLOGY
EPISTEMOLOGY
ESTHETICS &
T H E U R G Y

BY MANLY PALMER HALL



Second Enlarged Edition

Ten Illustrations

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INTRODUCTION

The Science of Perfection

IN treatment entirely informal, this book constitutes a simple and natural approach to the study of philosophy. It is an attempt to rescue the wisdom of the ancients from scholasticism's ponderosity.

During the prosperous periods preceding the present social crisis people were obsessed by economics; few concerned themselves with the deeper issues of life. Adversity becoming general, sober thinking came into fashion. When our systems fail us we learn to depend upon ourselves for security and well being.

It has been demonstrated throughout history that learning is restored in trying times, ignored during prosperous interludes. Ever increasing is the demand now for organization and classification of spiritual teachings, so that the average person can base on them his own foundation for a personal code of more intelligent living.

If the philosophical doctrines set forth in the following pages were my own or were derived from the prejudices and conceits of untrained and incompetent minds, I would have small courage for their perpetuation. "Opinionism," it has been wisely observed, "is a falling sickness of the mind." It

is far from my intention to burden an opinion-ridden world with more ill-digested speculation. The fallacies of perverse thought are everywhere apparent. Absence of a mature mental approach to the great problems of the day is observable in every department of society.

The substance of this book has been drawn from the mature reflections of the world's ablest and most profound thinkers. Their conclusions have been justified by thousands of years of test and application. I am inspired, even compelled by an inner conviction of the paramount importance of spiritual and philosophical education in these uncertain times, to share the knowledge which I have derived from my almost continuous researches into the "divine science of living." It is a priceless asset in troubled days.

The average man or woman has neither the time nor the training necessary to gather from the experience of the ages the substance from which to evolve an enlightened personal philosophy. Yet such a personal philosophy is absolutely essential to the mental and spiritual well-being of the individual. I feel it a duty as well as a privilege to pass on the results of my researches as a working formula for a useful and intelligent life.

A man is what he thinks. His mental attitude is the key to his code of action, and civilization is fundamentally a code of action.

According to Cicero, the purpose of civilization is to bring the human family to an enlightened and cooperative state. This highly desirable condition is only possible when men themselves are enlightened.

Sages and prophets, philosophers and priests in every age have sought by example and word to educate and inspire

mankind in the essentials of enlightened living. The lives of these heroic souls are perpetuated in the scriptures and classics of every nation and their words are preserved as a vast literature in the great libraries of the world. The British Museum alone has nearly seventy miles of bookshelves. Within its ancient volumes are the accumulated ideals and inspirations of the race. Is it not amazing that we remain so unwise having inherited so much wisdom? That possessing so much that which is good and noble, we remain unrefined and ignoble?

DeQuincey sat weeping in the British Museum, saddened by the realization that he could not live long enough to read all these books and share with all the dreamers of the past their vision for human improvement. DeQuincey has left us a formula derived from his despair: "As I cannot read all books," he said, "I will read only the best."

The first step in the organization of thought, therefore, is to reduce the complexity of knowledge to a more or less simple program. Then from the whole philosophical literature of the race to select those parts which are of primary significance. It will soon be discovered that beneath a vast and complex philosophical literature are a few basic principles. These principles, once grasped, equip the mind to cope with any issue with at least a fair measure of true intelligence.

The last twenty years of my life have been devoted to an examination and classification of essential learning. During this time my research has covered over forty great systems of religion and philosophy. It has been my purpose to focus the light of an ageless wisdom upon the problems of today; to discover if possible, from those who have lived well, the

secret of right living, from those who have thought well, the secret of noble action.

I believe that to some measure at least I have succeeded in this effort and have recovered from the obscurity of centuries the essential elements of that enlightened mode of existence which Pythagoras called the "philosophic life."

If, as Plato has so nobly written, philosophy is the greatest good which the gods have conferred upon men, it naturally follows that the possession of it bestows the greatest wealth that any person is capable of accumulating.

The philosopher being truly great, the philosopher is capable of being truly good, and philosophy alone contributes that immortality which must finally be the quest of every man.

You may naturally ask what I mean by philosophy, for it is evident that my use of the word is not in accordance with the popular concept. The word philosophy was first used by Pythagoras, the greatest of the Grecian initiates, who is accredited with having created the term.* The word itself means friendship for or love of wisdom.

A philosopher then is one who loves wisdom, whose life is devoted to the discovery and application of truth.

That which we love we serve, and a philosopher is one who loves wisdom so sincerely that he becomes its servant, obeys its laws, and dedicates himself to its principles.

A philosopher is not one who reads, studies, or memorizes the thoughts or opinions of others, but one who so cherishes the great ideals of the race that he lives a life creative and

* See Chapter One

of injury to no one, achieving the highest axioms of the Platonists, namely:

*"Wisdom is thinking with God and
thinking with Nature."*

How different this is from the modern concept, with wisdom today interpreted as "thinking of God and of Nature."

According to the modern definition, philosophy embraces six fields of mental activity, as follows:

1. *Metaphysics*, which includes theology, cosmology, and the nature of being.

2. *Logic*, or the doctrine of reasonableness.

3. *Ethics*, which includes morality and character, and the discovery of the nature of good.

4. *Psychology*, which includes the whole field of mental phenomena.

5. *Epistemology*, which is concerned primarily with the problem as to whether knowledge in itself can exist in an absolute form.

6. *Esthetics*, which includes the science of the reactions caused by beauty, harmony, elegance, and nobility.

This classification is excellent as far as it goes, but it is incomplete. Every branch of learning is susceptible of division into a septenary, its parts being under the rulership of the seven sacred planets.

7. The seventh branch of philosophy, not given in any exoteric classification, is *theurgy*. The word *theurgy* means "a divine work." It was defined by the ancients as "doing

the work of God." The popular translation associates the word with miracles, but it really means the science of becoming godlike and considers the actual process by which a man becomes a philosopher, or, as the ancients called it, the disciplines of philosophy.

Thus in its seven branches philosophy covers all of the sacred and profane forms of learning, and by the practice of it the individual achieves the perfection of himself. Only by becoming a philosopher in the truest sense of that term does man fulfill the purpose of his existence.

I want to bring to everyone who is interested in self-improvement a concise and organized picture of what constitutes a philosophic life.

We shall pass, step by step, through all of the departments of philosophy, from Metaphysics to Theurgy, interpreting each of them, not in the superficial way in which they are approached by modern scholastics, but according to the method advocated and practiced by those great initiated philosophers to whom we owe all that we possess of an inspired learning.

I want you to look upon philosophy not as an abstract and difficult word, suggesting arduous labor, but as a simple and friendly term standing for all that is good and all that is real in knowledge.

I want you to make philosophy the great work of your life.

I want you to think of it as the greatest building power in society.

The mastery of philosophy is the supreme accomplishment of which man is capable and the living of philosophy is the most noble of all arts.

Philosophy is the perfect science and the science of perfection.

It is that branch of learning devoted to the understanding and application of knowledge.

It has as its first work the elevation of the human intellect to a realization of the divine plan.

It has as its final consumation the elevation of man to absolute union with universal wisdom.

In the process of perfecting its disciples, philosophy makes use of every known form of knowledge and he who perfects himself in its principles becomes truly divine.

As religion, philosophy leads to the knowledge of God.

As philosophy it leads to the knowledge of self.

And as science it leads to the knowledge and mastery of nature. In the words of Paracelsus:

"The beginning of wisdom is the beginning of supernatural power."

In this present age theology leads to confusion. Science, to a hopeless unbelief. Only Philosophy can bring us to "the Golden Time we look for." A civilization built upon ignorance and perpetuated by ignorance is collapsing under the weight of ignorance.

Only from philosophy can we derive that enlightened courage with which to face the day. Those who have light within themselves will pass triumphantly through the difficult years which lie ahead.

Philosophy overcomes doubt, it rescues men from despair.

It perceives justice beneath injustice, and gives vision and a certain hope.

By philosophy we can live wisely and die well. The philosopher is unconquerable. The imperishable intellect survives every destruction.

The philosopher is in the vanguard of progress.

Those who perfect themselves in wisdom are called the twice-born, for by wisdom man is given a new birth. He departs from an old life with its uncertainties and limitations into a new illumined existence.

Pythagoras refers to the philosopher as "the deathless soul." The world we live in today is ruled by fear—fear of life and fear of death. Wisdom alone can overcome fear.

Love rules the sphere of the wise. Those who have learned to love life in its deepest and most mystical sense have escaped from bondage to fear and dwell in peace with all things.

MANLY PALMER HALL

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"But knowing that we shall live forever and that the Infinite God loves us all, we can look on all the evils of the world and see that it is only the hour before sunrise and that the dawn is coming; and so, we also, even we, may light a little taper to illumine the darkness while it lasts and wait until the day spring come. Eternal morning follows the night and a rainbow scarves the shoulder of every cloud that weeps its rain away to be flowers on land and pearls at sea. Life rises out of the grave and the soul cannot be held by quivering flesh. No dawn is hopeless and disaster is only the threshold of delight."

———*Albert Pike.*

METAPHYSICS

The Nature of Being and of God

THE term Metaphysics is derived from two Greek words meaning "after physics," or "beyond those things which pertain to external nature." The generally accepted definitions of the term are derived from Aristotle, the first author to prepare a lengthy treatise under this title. Aristotle uses the term *Metaphysics* at one time as synonymous with wisdom and at another time as synonymous with theology. He also calls it the "first philosophy."

Broadly speaking, existence is divisible into two primary states, which Albertus Magnus termed "physical and trans-physical."

The study of the visible universe is called *Physics* and the study of the invisible universe is called *Metaphysics*.

To philosophers all visible effects are suspended from, or supported by, invisible causes, and Metaphysics is that branch of learning which seeks to discover and understand the unseen causes at work behind visible nature.

Metaphysics includes the following departments of learning:

- 1—The nature of Being.
- 2—The nature of God.
- 3—The nature of knowledge.
- 4—The nature of truth.
- 5—The nature of energy.
- 6—The nature of creation.
- 7—The nature of divine and human relationships.

The purpose of Metaphysics is to lead the mind from the consideration of forms and bodies to an understanding of the principles which animate these forms and bodies.

The intellect which has discovered the divine essence in all things has the metaphysical viewpoint. In order that you may have a working knowledge of philosophical fundamentals, it is first necessary to lay a metaphysical foundation, that is, a foundation in superphysical principles.

Visible nature is but a small part of existence. Although we are limited to visible nature in our present state, we can never live intelligently or think accurately until we have some understanding of that larger world which extends beyond the physical shell of our environment.

According to Metaphysics, *Being* is an eternal unchanging principle and is denominated the First Cause.

Pythagoras defines God as an immeasurable and inconceivable Being whose soul is composed of the substance of truth and whose body is composed of the substance of light.

Being is termed also *Essence* and *Existence*, every effort being made to discover a term appropriately impersonal with which to designate this eternal energy.

The modes or aspects of Being are termed beings, of which there are three kinds.

The first kind of Being is called the *Unmoved* and is God.

The second kind of Being is called the *Self-moving* or the gods, the chief of which are the intelligences of the celestial bodies.

The third kind of Being is called the *Moved* and includes all bodies and forms to which life is imparted by spirit, soul, or mind—the chief of such creatures is man.

Maximus Tyrius thus sums up the matter: "There is one God, the king and father of all things, and many gods, sons of God, ruling in conjunction with Him."

Metaphysics teaches us that God is not a personality but rather that Divine Life upon which all things subsist, and that this One Life manifests attributes which are also divine principles. These attributes are called the gods.

These secondary gods are the agencies by which all physical life is supported.

When Maximus Tyrius refers to the "risings and settings of the gods," he is referring to the ascending and descending of the stars and constellations which were regarded by the philosophers as the bodies of the secondary deities which move constantly in great orbits about the throne of their eternal Father.

To more fully understand the metaphysical approach to the mystery of First Cause, let us examine some of the old fragments which have descended to us from the great metaphysical institutions of the ancients.

The monuments of the Egyptians are richly ornamentated with lofty sentiments concerning Being and God. In the shrine of Nephthys at Sais, Being is denominated as "All that was, is, and shall be."

At Thebes, Amon, the father of the gods, is called "the concealed spirit which was from the beginning."

In the Louvre papyrus, Being is described as "Goodness itself, Lord of time, who conduceth eternity."

And Akhnaton adores the Creator as "Beauty which is Life."

The Greeks reasoned thus upon this divine mystery:

According to Pythagoras, the eternal principle is number and harmony infinitely diffused.

Thales had several definitions. "Being," he said, "is that which has neither beginning nor end, and is older than time. All things are full of God. The mind of the universe is God."

Xenophanes, lifting his eyes to the heavens, exclaims: "Words fail. The One is God." He further declares that the Infinite resembles mortals neither in form nor in thought, but abides eternally, moving not at all, although causing all things to move.

Aristotle defines the First Principle as eternal and perfect, without parts and passions, indivisible and unchanging, adding: "Bliss is the Self-activity of God."

The belief in an eternally-existing principle, termed variously the One, the Beautiful and the Good, is the absolute foundation of Metaphysics.

This principle is termed in the *Mahabharata* "the Root Undying whence has sprung whatever is."

Thus all great mystical theologies are primarily monotheistic—worshipping one supreme principle—yet, as this One Principle has produced out of itself an immeasurable diversity perceptible in nature, the philosophers considered it appropriate to regard as also divine the attributes of First Cause. From this practice arose polytheism.

It is interesting to digress here for a moment and fix the meaning of certain terms. The votaries of the various religious systems of the world are divided into three classes. The first class is called *Christian*, the second *Pagan*, and the third *Heathen*. The term Christian is stretched to include

also Jews and Mohammedans, as these three share the same original religious inspiration.

The word pagan is defined by the dictionary as one who worships false gods. The definition later adds that a pagan is a heathen and that a heathen is one who does not belong to the Christian, Mohammedan, or Jewish sects.

Modern reason demands that we should understand the terms pagan and heathen in their true light.

The term pagan is now generally bestowed upon all philosophic nations. Plato and Aristotle were pagans, but *they did not worship false gods*. Truly speaking, a pagan is one who refuses to accept creedal limitations of the Divine Essence.

Pythagoras was a pagan because he was initiated into fourteen great world religions and permitted no sectarian boundaries to prejudice his mind concerning the universality of truth.

The term *heathen* implies false belief, ignorance of the nature of God, and polytheism. This term also is applied to members of any religion other than Christian, Mohammedan, and Jewish. The Hindus, for example, are termed heathens. First, because their pantheon is regarded as idolatrous by Christendom; second, because their definition of God differs from the biblical definition; and lastly, because they are polytheistic.

It follows from these definitions that all philosophers are to some degree pagans and heathens. Pagans because they respect no man-made religious limitation, and heathens because they realize that the one God controls its creation through an elaborate polytheism—a vast order of secondary gods.

The philosophers do not believe that these premises in any way conflict with the essential principles of the original Christian revelation. If you are to become a truly enlightened metaphysician, you must be prepared to accept the presence of God in every element of nature and in every aspect of existence. Like the pagans of old, you must conceive of the universe as full of intelligent principles.

The old Jews bestowed upon the creative principle ten Ineffable Names by which its qualities might be made known to the wise. One of these names was *El Shaddai* which means the *Lord of Hosts*. Thus while divinity in its absolute essence is one and indivisible, man is not permitted to perceive Being in this absolute state. To mortal perception the creating power must always be the Lord of Hosts.

This simply means that deity is so immersed in its creating processes that we perceive not its unity but its absolute diversity. As surely as it is appropriate to worship its unity, so also is it appropriate to reverence its diversity.

If men build temples to the *attributes* of deity, this is not necessarily because they are unaware of the essential unity at the source of these attributes.

As metaphysicians it is our philosophic privilege to worship and seek to understand the Lord of Hosts, sense the Creator as an innumerable army of intelligent building agencies. Space is filled with the individualized aspects of divinity. The suns, moons, and stars which populate the firmament are divine beings, radiant sons of the Infinite.

As surely as space is resplendent with the heavenly host, so surely "the earth is full of gods."

By this statement the pagan initiates inferred that men also are heavenly beings. Man himself is part of the divine host of gods, and all creatures great and small share divinity in common.

One of the old Greek masters always addressed his prayer to the God who dwelt "in the heaven and in the heart."

We all desire to achieve security—spiritual, mental, and physical. We know that security is conferred only by wisdom and only a wise man can rise above the ills "the flesh is heir to." Heraclitus of Ephesus said: "Character is fate."

This is probably one of the most significant statements ever uttered by man. Our destiny is measured by what we are.

If we would come to a good end we must possess a character which justifies that end. Character is a compound of several factors. The chief of these is our philosophical perspective. We live upon the level of our thoughts and ideals.

If we are to elevate ourselves to a philosophical level, our first lesson is to seek to understand, at least in part, the origin of the universe and our own place therein, and to sense the sublimity of the divine plan.

Contemplation of the transcendent beauties of this mystical theology will elevate our minds above those narrow and unworthy concepts which bind us to an ignoble state. It will give us a spiritual perspective by which we can live more usefully, happily, intelligently, and completely.

We cannot consider lightly, or as merely speculative, the old metaphysical philosophies, for what can be more practical or more useful than a discipline which directs our attention to the nobler aspects of life and invites us into a mystical communion with that eternal Spirit which dwells in the furthest and the innermost?

"There is only one ambition that is good, and that is so to live now that none may weary of life's emptiness and none may have to do the task we leave undone."

———*Tsiang Samdup*

METAPHYSICS

The Nature of Knowledge and of Truth

ARISTOTLE opens his celebrated treatise *On Metaphysics* with the statement: "All men naturally desire to know." The third and fourth branches of *Metaphysics* are concerned with the substance and nature of *Knowledge*, and the relationship between things known and that abstract state of knowing which we term *Truth*.

In his famous work, *The New Atlantis*, Sir Francis Bacon describes a philosophic empire, ruled over by enlightened men, which is some day to be established upon the earth. In the midst of this empire is the City of Wisdom, and in the midst of this city a university of the arts and sciences named *Solomon's House*. The master of this house thus describes the true purpose of knowledge: "The end of our foundation is the knowledge of Causes, and the secret motions of things, and the enlarging of the bounds of human empire, to the effecting of all things possible."

Lord Bacon was the father of modern science and his definition of knowledge reveals a clear perception of spiritual values.

He tells us that the end of all science is the knowledge of causes, that we may perceive not only things themselves but the reasons for them.

Our quest for reasons must inevitably lead us to philosophy, especially that branch which we call *Metaphysics*. The Cause and reasons behind all natural phenomena exist in the

invisible and subjective part of nature. It is here that we must search for them if we are to become truly wise.

Knowledge enlarges the bounds of human empire because it is an occult maxim that man's own nature extends to the circumference of his understanding.

As we grow in knowledge we truly enlarge ourselves, becoming in fact part of everything that we know. We flow outward along the radiations of our appreciation until at last, according to the old Mysteries, we know everything and become a part of everything.

Lord Bacon describes the reward which knowledge bestows by his statement that through the enlargement of it we are finally able to accomplish all things that are possible.

By "possible" he means consistent with the laws of being.

Among possible things must be included the final perfection of man himself and the releasing through his organisms all of the spiritual, intellectual, and physical powers which are latent within him.

The word knowledge has several meanings, measured by the understanding of the individual who uses it. The word knowledge may either infer a broad spiritual perception or it may signify little more than accumulated prejudices.

For the sake of definition we may say that knowledge may be either *formal* or *relative*.

Formal or absolute knowledge exists only in the Divine Nature itself and is alone discoverable by the inner perceptions of an enlightened soul. This is because the soul itself, being part of the Divine Nature, partakes subjectively of divine knowledge.

Relative knowledge is based on tradition, observation, and experimentation, and is concerned chiefly with the elements

and conditions of the temporal state. All so-called scientific knowledge under our present system of education must be relative. All knowledge derived from books must be relative, for relative knowledge comes from without—absolute knowledge, from within.

We must now distinguish between *Knowledge* and *Truth*, for, since the confusion of tongues, words have lost caste.

Truth is an inclusive term, while knowledge suggests a fragmentary condition. Thus we say, "there are many forms of knowledge," as for example the seven liberal arts and sciences, but philosophically speaking, we can never say there are many forms of Truth, for Truth infers a fundamental, unchanging, unconditioned reality—the fact *per se*.

One of the old philosophers has said that Truth is a divine light, invisible to mortal eyes, but all-penetrating. Matter is a prism. The light of Truth, striking this prism, breaks into a spectrum—a spectrum of intellectual colors. These colors considered separately are the departments of knowledge.

Thus knowledge is Truth conditioned and broken up, but all real knowledge contains within it some element of Truth.

Some part of the whole is in all of the parts, even as some part of God is in every part of nature.

Man is capable of containing knowledge or of accumulating it, storing up in himself facts out of experience.

But no man is capable of containing Truth in himself, of collecting it or storing it up. To create a definition:

*The individual absorbs knowledge,
but Truth absorbs the individual.*

Truth was called Mercury by the alchemists, because it was a common solvent which bound all things together. It recognizes no boundaries or divisions but penetrates all existence so universally that it can never be captured or limited by any organism.

The rational principle in man ascends by a seven-runged ladder from the darkness of its material condition to the luminance of its spiritual state.

Speaking in terms of knowledge, the seven rungs of this ladder represent seven sequential steps in the apprehension of fact.

The lowest step is perception which is possessed by even the most primitive types who abide in unquestioned acceptance of things seen.

From perception the intellect rises to examination, from examination to reflection. What we call education today is merely the racial inheritance of things seen, examined, and reflected upon.

From reflection the reasoning part (commonly termed the mind) rises to knowledge which is a synthesis of the three former processes.

From knowledge it rises to understanding; from understanding to wisdom; and from wisdom it ascends finally to Truth.

Knowledge, being the fourth step in the unfoldment of reason, occupies a middle distance between the three inferior and the three superior parts. It therefore was regarded by the ancient philosophers as symbolical of the sun which, in the old geocentric system of astronomy, moved upon the fourth orbit of the world, dividing the planetary family into three inferior and three superior bodies.

According to the same doctrine, knowledge was peculiarly associated with man, the human creation occupying the fourth round of the creative process.

Knowledge, like man, occupies a neutral position between the inferior and superior worlds. Below knowledge lies instinct and the physical perceptions. Above knowledge rises intuition and the spiritual perceptions. Thus knowledge unites the two worlds—the divine and the animal.

Conversely, knowledge also divides them.

Knowledge is an instrument by the possession and proper use of which an enlightened individual can come gradually to perceive in the elements of life the invisible forces at work behind the visible. Knowledge, illumined by spiritual purpose, lifts the soul to understanding.

Knowledge, unillumined and undirected, depresses the soul into a sphere of criticism and skepticism. Into this evil state most of our educational institutions have fallen.

In the old Mystery dramas, disciples wandering in the chambers of initiation (the sphere of experience) were always accompanied by an ancient man, sometimes called "the kindly or venerable guide." This aged person—Gurnemanz in the opera of Parsifal, Merlin in the Arthurian Cycle, —represents the spiritual emotion of veneration. This power is represented as aged and kindly because it is born of suffering and experience and has traveled long on the road of life.

No man who approaches the mysteries of nature without veneration can find his way through the tortuous passageways of scientific uncertainties.

The uninformed man fears life, the informed man comes to respect life, but only the wise man, enriched with understanding, loves and venerates life.

Perception, examination and reflection may lead to misgiving; knowledge may impart a certain sense of security; but understanding, wisdom, and truth bestow illumined appreciation of the sublimity of existence.

Let us define understanding that we may perceive in what it differs from knowledge.

To borrow a simile from the Zohar, one of the ancient cabalists said: All things are invested with outer garments which we term bodies or forms and which are analogous to the clothing worn by man. To judge of any living thing by its form alone is equal to judging a man by his clothes alone. Knowledge permits us to examine the clothing of things but may bestow no appreciation of that which is beneath the garments.

Knowledge, therefore, will teach us to say: 'This is a rock, this is a plant, this is a man.' But this is only equal to saying: 'This is a hat, these are shoes, that is a coat.' A man is not merely his hat, coat, or shoes, though to the uninformed he may appear identical with them.

Nor is nature rock, plant, or man. These are but words for forms.

An educated man may know the proper names for these forms, thus possessing a certain form of knowledge, yet lacking the ability to discover that which is hidden within these garments, he lacks understanding and his knowledge profits him nothing.

Beneath all garments are bodies very different from the garments that conceal them. Within these bodies are souls and these souls in turn conceal principles of intellect and sense.

Behind intellect and sense is spirit.

He who understands this achieves wisdom; he who is ignorant of this is unworthy to be termed learned, for learning without wisdom can never achieve to Truth.

Understanding implies what Paracelsus terms "sympathy." Not the superficial emotion to which we commonly apply that term, but rather a condition of *rapprochement*, attunement, or at-one-ment.

Understanding removes the barriers of separateness which divide one living thing from another. This results in what is termed the "mystical communion," for communion is "union in consciousness."

From understanding, we ascend to wisdom. Wisdom is a condition of consciousness rather than an attitude of mind.

Wisdom is that state of being in which an individual finds himself when realization has tintured and transmuted all attitudes and opinions. A wise man is one who has experienced wisdom, wisdom in this sense being a mystical experience.

Our common term "enthusiasm" meant to the ancients "wisdom." It is derived from the Greek word *entheos*—in God. To the old mystics it was the ecstatic condition of consciousness—attunement with the great mystery of life.

Jacob Boehme, the illumined shoemaker, would have expressed it: The plant of the human soul bursts into flower in God.

This leads us naturally to Pilate's eternal question—What is Truth?

Again we must create a definition: *Truth is God as fact.*

In other words, deity is the consummation of every condition and extension of energy conceivable by man.

God, in terms of time or extension, is Eternity.

God, in terms of emotion, is Divine Love.

God, in terms of morality, is absolute Virtue.

And God, in terms of fact, is absolute Truth.

To know Truth, one must know God, and to know God man must have discovered divinity in all of its manifestations, and have become one with that divinity.

The search for Truth is life. The realization of Truth is illumination. The practice of Truth is virtue.

Truth is the Hermetic medicine, the universal panacea, the balm of Gilead which cures all of the diseases which are caused by ignorance.

It is not given to man that, in his present undeveloped condition, he shall be fully possessed by Truth. He must achieve this ultimate good by that pilgrimage which is called evolution.

In India, holy men perform symbolic pilgrimages, visiting in a prescribed sequence the shrines of the various divinities that represent the various aspects of knowledge.

The Greek philosopher Cebes designed a curious table or tablet which depicts the progress of the human soul. Man is depicted as ascending a mountain by a circuitous path. The top of the mountain is concealed by clouds and upon the very peak, invisible to the world below, is a glorious temple. This is the temple of wisdom within which are luminous figures representing enlightened and perfected souls. In the heavens above the temple itself is an immense, radiant light, the only symbol by which absolute Truth may be appropriately represented.

In some old drawings the roof of this temple is supported by three columns. According to the old Mysteries, these col-

umns are integrity, loyalty, and appreciation. These three columns must uphold the temple of philosophy.

We are all striving to ascend the mountain of knowledge. Its circuitous path beset with dangers and difficulties represents the daily life of the individual. If we possess sufficient fortitude and sincerity we shall finally reach the temple concealed by clouds.

Michael Maier, the Rosicrucian adept, wrote that upon the crest of a mighty mountain, higher even than Olympus, was the House of the Holy Spirit, the most secret temple of the Rose Cross. This was a house always concealed by clouds so that the profane and unworthy would not be able to discover it. But a narrow path leads through dense mist, and to those who are worthy the path is revealed.

It is appropriate that wisdom should be shown as seated upon the highest part of the world. By highest is meant the part most spiritual and refined.

The prophet exclaims: "I will lift up mine eyes unto the hills, from whence cometh my help." The hearts of enlightened men are earth's high places. In the hearts of those who love Truth the gods dwell together.

Metaphysics not only describes the creation of the world but it also reveals the mystical anatomy of God.

In the midst of the great body of the Eternal One is the luminous heart, the everlasting house, the universal temple. Those who are seeking for Truth are seeking the heart of God.

Those who discover Truth and who are possessed by it are one with the heart of God.

METAPHYSICS

The Nature of Energy and of Creation

FEW authentic fragments have descended to us of the words of Pythagoras. Justin Martyr has preserved the following little known quotation from the Samian Sage:

“God is one. He is not, as some think, without the world, but within it, and entire in its entirety. He sees all that becomes, forms all immortal beings, is the author of their powers and performances, the origin of all things, the Light of Heaven, the Father, the Intelligence, the Soul of all beings, the Mover of all spheres.”

The fifth and sixth departments of Metaphysics deal particularly with God as the “Mover of all spheres,” the attribute bestowed upon deity by Pythagoras in concluding the above definition.

We now consider the nature of *energy* and the nature of *creation*, or the manifestation of energy in works.

Modern science, in its effort to escape from the overshadowing influence of theology, has built a barrier of terminology between itself and the old mystical teachings. Although it has coined new words for old ideas, it has not been able, in any essential particular, to change the substance of these ideas. Nor has science been able to substitute for the

ancient theologies any more adequate explanation of universal cause, purpose, or destiny.

A scientist may reject the Christian trinity of Father, Son, and Holy Ghost as imaginary personalities, yet in the face of this rejection he postulates consciousness, intelligence, and force as the foundations of existence. He has remained a true trinitarian, consoling his prejudice with words alone.

The ancient philosophers affirmed the material universe to be suspended from the third aspect of the Divine Nature.

This third aspect they denominated the Demiurgus, the Cosmocratore, the Artificer, the Father of the Builders.

The Greeks called him Zeus, and the Latins, Jupiter.

Platonically speaking, the material universe is deity in the aspect of energy or action.

The modern scholar has relegated Jupiter-Pan (the god of unfolding nature) to limbo, substituting the neutral term *energy*.

The principle remains unchanged. We have gained nothing by the new word, in fact we have lost.

Energy as Zeus was not only a subject for study but also one for veneration. This divine quality which the ancient theologists discovered in all parts of nature has been destroyed by the modern attitude towards learning—*energy* being God with its *divinity* and *intelligence* left out and only its force remaining.

The first step in rescuing the metaphysical tradition is, reestablishment of the divine principle in substance and behind activity.

Energy is now defined as inherent power. In ancient times it was defined as inherent divinity. Energy is further

defined as capacity for acting, thus it is the Mover of the Orphics. Energy is the root of force even as it is the support of phenomenal life. A study of energy involves two issues, its origin and its use.

The universe is composed of the substance of Being, is established by and is the substance of Wisdom, and is supported by and in the substance of Force. Thus, energy is the foundation of the whole material universe, the pedestal which upholds the world.

In India, the symbol is Vishnu who, in the form of the strong animal, the boar, elevates creation upon its tusks. The Cabala has the Tree of Life with three major trunks and numerous branches. These trunks are called Wisdom, Strength, and Beauty, and by them the creation is maintained. It is from these three trunks that Christendom has derived its triad of moral virtues—Faith, Hope and Charity.

Faith is the highest form of wisdom, hope the noblest aspect of strength, and charity is moral beauty.

The Pythagoreans supported their world order with a triad of Being, Life, and Light. To them the world issued from the principle of Light, for which reason Pythagoras declared the body of God to be composed of light. Light is the most perfect of all forms for in it the energy principle is the least obscured by material elements. We find this thought in the first chapter of John: "In the beginning was the Word." By the Word, Logos, or Fiat, is inferred deity in its attribute of energy or force. John then says of God: "In him was life; and the life was the light of men." Thus the gospel establishes the Pythagorean foundation—God or Being, Life, and Light.

Though science may confuse the issue by developing an elaborate terminology by which the simple truths become obscured by phraseology, the spiritual foundations of the world remain unmoved. The well-being of each individual depends upon his ability to rescue spiritual values from their present obscurity and to live in accordance with spiritual values.

The ancients, in explaining the mystery of what we call energy, which to them was an emanation from divine beings, classified these forces under several headings.

There is, first, *intellectual* energy which emanates from the zodiac and of which the body of Zeus, or the world-God, was formed. Intellectual energy was divided by Plato into two aspects termed intelligible and intellectual. Intelligible intellect was the energy of pure knowing—knowing being higher than thinking, for knowing comes from within. Intellectual intellect was thinking arising from external stimuli.

Second, there is *psychical* energy which emanates from the planets. This energy is both compound and complex for in every evidence of it there is an admixture of the several qualities of the planetary bodies. This energy is moral and sensory. From it arises the impulsive and appetitive parts.

The third is *vital* energy which originates from the sun and forms, so to speak, a common nutrition by which all physical organisms are supported. This energy is truly the food of the material world and all so-called nourishment arises from the presence of this nutritive energy in various foodstuffs. Around this principle modern scientists have built the vitamin theory.

The fourth is *corruptive* energy, originating from the moon and bringing the corrosive, disintegrating principle of decay with it. The corruptive energy is necessary to prevent a stagnation of vital currents. Corruption preserves the circulation of energy by destroying organisms in which this energy has been collected and locked.

The fifth and last energy is *seminal* energy which arises from the earth itself and has, as its special province, the perpetuation of fertility. Without this special aspect of energy, the propagative principle would fail, even as without solar energy, the nutritive power would cease.

Thus, by philosophy, we come to know that we live, move, and have our being in a sea of divine energy, supported by the infinite wisdom, and nourished by the infinite life.

Energy as capacity or capability is also opportunity. As the infinite opportunity to do, it is by reflex the opportunity to be or to accomplish through action.

Energy is that "magical agent" of the old transcendentalists, by the proper use of which we build character, and through the perversion of which we destroy ourselves and our world. Virtue and vice are manifestations of our capacity for action. No man thinks, feels, or moves of himself, but because of God (energy) within him. Every thought, emotion, and action is a sacred mystery and not a meaningless accident as materialists would have us think.

Wisdom arises out of the right use of mental energy; virtue out of the right use of emotional energy; and health out of the balance and integrity of physical energy.

Life is a spiritual adventure in the use of divine forces and energies. He who uses them well lives well, and is himself in a state of well-being.

From the study of energy we come naturally to the nature of *Creation*, for creation as a process is energy directed towards the formative. Creation, as a condition, is the manifested universe arising from and supported by the chemistry of energy.

As we look about us at the multitude of forms which exist together in what we call the world, it is sometimes difficult for us to perceive the causes which brought these forms into being. We are bewildered by diversity. Without some understanding of the reason for things as they are we cannot cooperate intelligently with the plan of life.

What we commonly call creation, is, philosophically speaking, formation. It is not really something coming out of nothing, but rather, forms growing from their seeds.

Growth is energy unfolding through organisms. Things do not grow—energy unfolds in them. As the old theologists said, “growth is God unfolding in his creations.”

Energy, moving from within, outward, causes expansion. Expansion requires organization to support it.

Organization in turn becomes a nucleus for further expansion.

In the physical world this expansion - organization - expansion is accompanied by a certain physical increase. Upon the whole process, we bestow the term growth.

All things grow first in their internal parts, and their external parts merely increase to accommodate this internal expansion.

Man is constantly growing. For millions of years he has been evolving his present organism to meet the needs of the unfolding internal principle. Every organ and member of

his physical body was the product of a desperate necessity for that organ and member. Every new faculty or soul power which man develops, results in some modification and improvement in his physical structure.

The human fingers are the product of millions of years of impulse. As time goes on, the body of man will be still more refined, new parts and members will be added, and the spiritual capacities will be markedly increased.

These changes will bear witness to the eternal creative principle, to the action of which, according to Plato, there is no beginning, end, or limitation.

Energy and the creative impulse, working in partnership, are the builders of worlds and their creatures. In space vast creative or formative processes are constantly going on. In the soul of man, similar processes are continuously in action. The infinite potentiality for progress, which is inherent in every atom of being, is evident in what the ancients termed the "growing up of space."

Man, in the small sphere of his own existence, is not only part of the growing whole, but he has evolved to the place where he is capable of being a conscious agent, cooperating voluntarily with the divine order.

He is capable of directing and using energy; he is capable of a mental, emotional, and physical creative expression.

What we term civilization, in its more refined aspects, is evidence of the creative impulse in man. The arts and sciences are avenues of expression. It is within the power of the intelligent man and woman to contribute a truly creative impulse to society.

The old Mystery Schools taught that true religion consisted of the right use of energy and opportunity; of realizing that the life which supports us is a sacred and spiritual force, the reverent use of which is to be regarded as a spiritual virtue.

The misuse of energy and the inadequate or destructive use of the Divine Agent indicates an immature spiritual viewpoint. The purpose of energy is to create, preserve, and beautify. Its proper use increases the amount of manifested good.

The philosopher, realizing that the energies of life are the very bodies and souls of the gods, endeavors to use every element of his living to produce some permanent and constructive effect. The wasting of energy, its misuse or abuse, is a sacrilege of which no wise man wishes to be guilty.

By destroying the moral values of action and reducing the whole universal plan to a mechanistic program, science destroys the spiritual equation in action. Deprived in this way of its noblest part, action loses its virtue and becomes a contributing cause of the world's woe.

No one who sincerely understands the divine factors in life can be guilty of those evil doings by which our civilization is being destroyed.

Energy is necessary to activate any motion, be it constructive or destructive. Creation comes into being through activated motion.

Our ambitions, hopes, and desires are the basis of the institutions which we build. Life is a constant and continual sacrament. We live by the blood of the gods and because our whole sustenance is divine, our lives should be divinely inspired and we should live a code of action worthy of the spiritual life by which this code is supported.

*"I praise the well-thought thoughts,
well-spoken words, well-performed deeds.
I lay hold on all the good thoughts, good
words, good deeds. I abandon all evil
thoughts, evil words, evil deeds. I offer
to you O Ameshaspentan! praise and ado-
ration, with good thoughts, good words,
and good deeds, with heavenly mind, the
vital strength of my own body."*

—From an Ancient Persian Work.

METAPHYSICS

The Nature of Divine and Human Relationships

THE seventh and last department of Metaphysics deals with the nature of *divine and human relationships*. The term theological is generally applied to that branch of metaphysics which attempts to coordinate spiritual and physical laws.

The visible universe is regarded by mystical philosophers as the shadow or reflection in matter of the invisible spiritual universe.

In the ancient writings, the spiritual universe is termed the superior sphere, for in it abide the principles of all things. The term principles in this case infers not only the essential substance or spiritual part of every nature but also the laws and patterns by which these spiritual parts exist and unfold themselves.

The antithesis of spirit is matter, and the material universe is regarded as a sort of ground or earth in which the spiritual principles are sown as seed and in which each grows up according to its own law. As the physical forms of plants grow upward toward the physical sun and unfold themselves in and by its energy, so the spiritual dispositions of all creatures expand toward the *spiritual sun*. They are sustained in and by it, and come to their perfection in its effulgence.

The initiated philosophers, in harmony with this concept of divine order, classified all knowledge under two headings

—sacred and profane. They defined sacred learning as primary knowledge, and profane learning as secondary knowledge.

The term “primary knowledge” infers a knowledge founded upon the understanding of spiritual causes.

Secondary knowledge infers the absence of the spiritual factor.

Any system of thinking which ignores the divine foundation of life is said to be lacking in primary fact and is therefore secondary or profane.

Materialism is a comparatively modern invention of the human mind. Materialism not only ignores but actually denies the metaphysical factor in thought and action.

Antiquity was dedicated to its gods. The princes of the ancient states acknowledged their vassalage to that divine kingdom which extends throughout all Space and is absolute in its dominion. The modern world acknowledges no authority beyond the petty despotism which it sets up and circumscribes with its small vision and purpose.

Man has exiled himself from the empire of Space and is satisfied to live without wisdom and die without hope.

One of the primary functions of metaphysics is to incline the human reason towards an intelligent consideration of man's place in the divine plan. Metaphysics seeks to establish a closer harmony between divine will and human action.

Metaphysics does not infer blind faith, or the unquestioned worship of unknown gods, but rather seeks to establish a rational sympathy between heaven and earth, a conscious and intelligent cooperation between man and the laws that govern him.

The numerous evils which afflict the race, the crimes and disasters from which we suffer, are most of them traceable to the absence of the metaphysical factor in education and life. A philosophical definition of heaven, as distinct from the modern theology's concept, may result in a better understanding of spiritual factors.

Theologies, blinded by their jot and tittle creeds, have come to regard heaven as a place, distant and formal, populated by a spiritual genus, and ruled over by a capricious anthropomorphic deity. This celestial despotism exists nowhere except in the imagination of the unenlightened.

The heaven of the wise is Space itself—an immeasurable empire extending throughout the uttermost extremities of Being. It is the empire of universal life, established upon the immovable foundations of existence. It is populated by a myriad of principles—luminous energies, as the ancients called them; gods, as they were known to the pagans.

Heaven is the empire of truth and fact.

He who abides in truth and according to fact, abides in the celestial world. He who lives in his opinions and conceits, is exiled to the outer darkness.

Hermes said that the law of analogy was the priceless key to divine mysteries. With the aid of this law the ancient philosophers explored the heavenly world, creating a divine science which they preserved in their temples, imparting its elements only to those whom they regarded as worthy of so noble a learning.

Though man springs like a plant from the earth and like the dying plant returns to it again, the ancients affirmed that his growth bore witness to a divine energy. It is not

the body of man that grows, it is a life, growing up within the body, which causes the appearance of growth.

Nor again, is death the dying of this life but rather its deflection from physical purpose. Man abides a little time in the conceit of matter and then, in the words of Homer, "returns to his long lost native land"—the empire of spirit.

How noble that philosophy by the possession of which the human being prepares himself for universal citizenship!

The mystery of divine and human relationships is preserved in the mystical literature of the Greeks under the fable of the wandering Ulysses. As a great part of metaphysical philosophy is derived from the theology of the Greeks, it is appropriate that we should have recourse to their spiritual wisdom. Homer, the great poet among the Greeks, is said to have been blind, but the esoteric traditions declare this blindness to have signified that Homer had been initiated into the Mysteries. His sight had been turned inward from external things so that he beheld no longer the material world but gazed into spiritual verities.

The *Iliad* and the *Odyssey* are masterpieces of mystical allegory. No other literary achievement approaches them in wealth of symbolism. Students of metaphysics should familiarize themselves with these two works.

With the exception of a short article by Thomas Taylor, which forms an appendix to his translation of Porphyry, no attempt appears to have been made to interpret the obscure symbolism of the Trojan War. The city of Troy, or more correctly, Ilion, was founded by Illus, the grandfather of Priam, the last King of Troy. The name Ilion is derived from the word *ilus*, a term anciently used by the Greeks to

signify *mud*, that is, primordial matter mingled with the fluidic generative principle of life. Thus the city of Ilion means the primitive ooze or slime from which all material bodies have their origins, and which even material science acknowledges to have been the source whence sprang the reptilian creations of the antediluvian world.

The *Iliad* of Homer is therefore the mystical account of the descent of human souls (the Greeks) into the *ilus* or mud of generation.

In the *Iliad* the Greeks are referred to as foreigners, or strangers, further to indicate that they represented the spiritual principles in man which are indeed foreign to the material state wherein they are now placed. The Greeks anciently regarded themselves as of divine origin, and Homer makes use of this tradition to emphasize his point.

The Trojans, on the other hand, are represented as at home in their own city, and as indigenous to the land in which they dwelt, whereas the Greeks came from a great distance in ships, over a vast ocean. According to Proclus, the Trojans represent the substances, energies, and laws which are intrinsic to matter.

The conquest of Troy by the Greeks therefore symbolizes that, in the beginning of the creative process, the irrational sphere or Chaos (Troy) was overcome or conquered by divinely enlightened reason (the Grecians).

The armies which the Greeks led against Troy were under the leadership of seven heroes. These are the creator-gods of the ancient cosmogony myths, the myths of world creations. We have parallels to them in the Ammoncan Artificers of the Egyptians, and the Elohim of the Jews.

The heroes are the divinities who move upon the deep, or the ilus, conquering it and bringing it into a state of order, or, as Hesiod puts it, they brought cosmos out of chaos.

The leader of the Greek armies was Agamemnon who represents the planet Jupiter, the archimagus of the heavenly hosts, and his companion-generals are the remaining spheres of the ancient system.

Menelaus, the husband of Helen, is the moon, the source of the generative principle of which Helen is the symbol. The abduction of Helen by Paris is another form of the myth in which she is described as falling from the moon in a silver egg.

Achilles, the most illustrious of the warriors in his golden armor, is the sun, the St. Michael of Christendom.

Diomede, second only to Achilles in his glory, is Venus which is second only to the sun in light.

Ajax of gigantic strength and courage, but slow of mind, is Mars.

Ulysses, famed for his strategy and his numerous eccentric journeyings, is Mercury, the swiftest and most erratic of the planets and patron of the intellect.

Last of all, aged Nestor, the councillor and sage to whom all the generals turned for deep advice, is ancient Saturn, the oldest and wisest of the gods.

Under the seven leaders or planets are the armies of souls—the Grecian host. These are life-waves coming into incarnation in the material world. They are the star-born mortals who acknowledge allegiance to their father-stars.

After the Trojan War was over, each of these armies, under its proper leadership, returned by a different road to its own land. The various courses of these armies represent the many paths of evolution by which the waves of human souls return ultimately to their spiritual estate.

In the *Odyssey* we follow Ulysses, an heroic soul of the order of Mercury, along the adventurous course of evolution. He represents the human soul which, having descended into matter and established itself in the material sphere by honorable and heroic action, now seeks to improve and perfect its condition and return to its heavenly father and eternal kingdom.

Ulysses, therefore, enters into the cycle of initiations—magnificently represented by his wanderings. This cycle is called a “sacred year” or the “twelve months of the gods.” It is represented, as always in the Mystery traditions, by the passage of the sun through the twelve signs of the zodiac. Thus Ulysses performs his twelve labors of regeneration. Becoming worthy in due time, he is re-established in his divine nature.

It is evident, from the order of the “trials” or “tests,” that the *Odyssey* in its present form dates from the time when the vernal equinox took place in the sign of Taurus, and, as Virgil says, “the bull of the year broke the annual egg with his horns.” The “adventures” of the *Odyssey* may therefore be arranged in the following order, according to the sacred year:

TAURUS: The adventure of the Lotophagi or the Lotus-eaters. Here Ulysses and his companions are tempted by the intoxicating pleasures of the appetites. They are invited to forget their spiritual aspirations and satisfy their souls with

terrestrial luxuries. But Ulysses, under the patronage of Minerva, the initiatrix, rescues his followers from the illusion and they press on to nobler action.

GEMINI: The adventure of the Cyclops, or the one-eyed giants. These are symbolical of the lower intellect with its lack of perspective. They are the primitive, mindless monsters of instinct and habit. Ulysses must overcome their irrational excesses, which he does by driving a stake into the single eye. This blinds the daemon and Ulysses escapes back to his ships.

CANCER: The adventure of Æolus, the god of the winds. The winds here represent the power of phantasy and imagination, by the loosing of which, the ship of life is blown from its course. This occurs while Ulysses is asleep and his companions (his instincts) are left without spiritual guidance.

LEO: The adventure of the Lestrignons. These are a race of giants that sink the ships of the Grecians, with the exception of one vessel upon which Ulysses escapes. Here Leo's impulse to tyranny and ambition is represented as a race of immense destructive forces which terrorize the helpless.

VIRGO: The adventure with Circe, the enchantress. Circe changes her victims into swine even as Delilah, the Virgo of the cabalists, destroyed the strength of Samson. She is the illusion of materiality and the power of the senses. By the use of the sacred moly branch which was carried in the initiation ceremonies, Ulysses was able to overcome the enchantments of Circe and rescue his companions (impulses) from the spell of worldliness.

LIBRA: The adventure of the descent into the underworld. With Libra the first half of the zodiac mystery is

completed. The sun descends into the underworld in the mystery of winter. In Hades, Ulysses beholds the rewards of evil and receives instruction in the karmic justice of the gods.

SCORPIO: The adventure with the Sirens or temptresses. Here Ulysses and his companions fall under the spell of the carnal emotions. They are lured from their course by the magic song of the animal soul. Ulysses protects himself by lashing his body to the mast of his ship. The mast is principle or truth, and the ropes that tie him are self-control.

SAGITTARIUS: The adventure in judgment. This sign is the original Trojan horse containing within it the army of small stars by which the city of Troy is finally overcome. Ulysses, the intrepid mariner, steers the course of his vessel safely between the rock Scylla and the whirlpool Charybdis. This represents the equilibrium of the mind in which the extremes of thought and action are balanced. All excess must be avoided by the wise.

CAPRICORN: The adventure of the Trinacrian Isle. Here, while Ulysses is asleep, (that is while the soul is obscured by material impulse) his comrades kill some of the sacred cattle of the sun. This is the lesson in the sacredness of all life. Even as the dead skins of the cattle moved upon the ground, so evil deeds live on to convict us. Here also Calypso, the possessive instinct, is overcome.

AQUARIUS: The adventure of the Phaeacians. This represents the domain of reason, the Fortunate Isles. Here Ulysses sees Minerva disguised as a maiden with a vessel of water on her shoulder. Ulysses is tempted to dwell in the land of the wise and the happy, but he seeks a still higher goal and continues on beyond any good which can be achieved in the material world.

PISCES: The adventure of the anger of Neptune. In this allegory Neptune represents the lord of the generating world, and when Ulysses attempts to ascend to the gods which are above, Neptune is depicted as attempting to prevent this escape by creating storms of material problems to deflect the divine adventurer from his purpose.

ARIES: In this cycle the end is achieved in the sign of Aries. Ulysses, disguised as a beggar, to signify that he has discarded all material attachments, has finally come back to his own land. He is alone, for all the attitudes and opinions (his companions while in the material state) have been lost upon the way. Ulysses reveals himself to his son Telemachus who represents Truth in its divine and unconditioned state. Telemachus is the son of Ulysses, the rational soul, in union with Penelope, the personification of the Mystery School, or, as Homer indicates, divine philosophy.

The suitors of Penelope, who are attempting to steal away her husband's kingdom, represent the corruptions which have sought to destroy the sacred institutions and pervert the spiritual philosophies. Ulysses, who returns as an hierophant of the Mysteries, destroys the suitors as Jesus scourged the money-lenders from the temple steps.

Thus, after long struggling in the material state, Ulysses, the neophyte in metaphysical philosophy, accomplishes his final reunion with the sacred wisdom from which he went forth in his cycle of experiences. Homer invites all students of the spiritual philosophies to follow this course exclaiming:

*"Haste, let us fly and all our sails expand,
To gain our dear, our long-lost native land!"*

LOGIC

The Rule of Reason

FROM Metaphysics, which is the first grand department of philosophy, we must now pass on to Logic, the second major division.

Science has arisen not from the possession of fact but from the need of fact.

Fact is finality. To possess it, is to possess ultimate knowledge. As ultimates of knowledge are impossible to man, fact is a term only.

To gratify the natural egotism of the human creature, the term fact has been divided into the two terms: absolute fact and relative fact. Absolute fact is acknowledged but ignored. Upon the foundation of relative fact, the institutions of modern knowledge have been established.

Aristotle in some cases uses the term science as a synonym for knowledge. He opposes science to ignorance. Science represents ordered knowledge or knowledge brought under the discipline of the reason. By knowledge is signified that which has been established by the testimony of the senses or demonstrated by the mind. Ignorance, as the antithesis of science, is the absence of knowledge.

There are three kinds of ignorance.

Aristotle termed the first, pure negation or the condition of not knowing, which condition is natural to the child and the uninformed.

The second form of ignorance Aristotle termed a depraved condition of the mind, as, for example, when the intellect is impoverished by false opinions or accepts untruths as knowledge.

The third form of ignorance is compound ignorance. According to Plato and Confucius, a man who knows not and knows not that he knows not is afflicted with compound ignorance.

This last form arises from untrained opinions fortified by egotism. Immaturity and lack of opportunity are responsible for the natural forms of ignorance, but the more complex types of mental negation are due generally to perverse doctrines.

Logic is called the doctrine of reasonableness. It was originally the science of reasoning itself, that is, it established the rules by which men should think.

The history of logic is generally divided into two major periods: pre-Aristotelian and post-Aristotelian. Aristotle was the founder of scientific logic and it is upon the premises laid down by him that the modern science of logic stands.

To some measure, however, modern logic has been infected by the general tendency to complicate all systems and procedures. In its present state, logic is a confused mass of formulas and propositions of comparatively little value to the average layman.

Previous to the time of Aristotle, logic was termed "natural." Natural logic manifests as the tendency towards reasonableness which is inherent in all creatures possessing even the rudiments of intellect. Primitive peoples, the higher animals, and even plants, under certain conditions, demonstrate the presence of logical impulse.

We disagree with the somewhat prevalent opinion that that which is logical must therefore be true. That is logical which is consistent with its own premise. But if the premise be false, the conclusion which is reached may be logical to the premise and reasonable to the premise, but lack fact because the premise was lacking in fact.

The value of the logic depends upon the integrity of the premises or elements. For example, we may take the premise: to be rich is virtuous; John is rich therefore John is virtuous. The logic is all right but the premise is wrong, and it is probable that John is not virtuous.

It follows from this example that a certain knowledge of essential values is necessary to the logician. As essential values are metaphysical, it follows, logically, that metaphysics is necessary to logic.

As the average modern logician is not a metaphysician and has no foundation in metaphysical values, logic becomes a war of words and a babel of formulas.

The tools or instruments of logic, according to Aristotle and the first masters of the science, are analogy, induction, and deduction. These philosophical instruments are of the greatest antiquity and are the original footings of the house of learning.

✓ *Analogy*: that form of inference which arises from the comparison of equals or of two particulars of similar import or magnitude. The Hermetic traditions of the Egyptians are exceedingly rich in examples of analogical inference.

✓ *Induction*: that form of inference which ascends from inferiors to superiors or which moves from particulars to universals; for example, from personality to principle.

✓ *Deduction*: that form of inference which descends from superiors to inferiors or from generals to particulars; for example, from infinites to finites.

✓ It naturally follows that the human mind, when striving for a reasonable position, seeks to equilibrate itself by discovering its relationships with equals, superiors, and inferiors. An intellect may be regarded as balanced which accomplishes this equilibrium through an intelligent use of the instruments of logic.

We will now examine examples of the three primary logical processes, using a simple formula; all matters susceptible of logical examination may be subject to similar treatment.

First, an example of analogy:

- (a) It is wrong for John to steal;
- (b) for Henry to steal is similar to, for John to steal;
- (c) therefore it is wrong for Henry to steal.

This is called analogy because the two factors compared—John and Henry—are particulars of comparatively equal magnitude. This inference is susceptible of vast application. An evil which is practiced by one is equally evil to any other that is similar to that one, or in the same category.

Second, an example of induction:

- (a) It is wrong for John to steal;
- (b) all stealing is similar to John's stealing;
- (c) therefore all stealing is wrong.

In this case the inference ascends from particulars to generals. For John to steal is a particular; all stealing is a general or universal. By this process an individual act is established as a measure of universal action. A particular that is evil establishes the evil of a universal of which that particular is an aspect or application.

Third, an example of deduction:

- (a) All stealing is wrong;
- (b) for John to steal is stealing;
- (c) therefore it is wrong for John to steal.

Here we have the example of descent from a universal to a particular. The principle of stealing is accepted as wrong, therefore, logically, all particular examples of theft being similar thereto, must be equally and particularly wrong.

Thus by the three primary inferences, honesty is established as a logical conclusion. All scientific logic must be expressed in threefold formulas as above, but there are numerous ramifications of these formulas which lie beyond the province of our present treatment. It will be evident therefore that logic arises from comparisons and the creation of formulas which establish in reasonableness the matter under consideration.

The three processes of logic, just described, were greatly refined by Sir Francis Bacon who is called the father of modern science, largely because of his emphasis upon the inductive processes of the mind. In this, Bacon perpetuated the canons of Aristotle as opposed to the deductive methods of Pythagoras and Plato.

Metaphysically speaking we may assume that philosophy *per se* arises out of the analogical inferences of logic; that science arises out of the inductive processes of logic; and religion, out of the deductive processes of logic.

Theology reasons downward from generals to particulars, making the will of God the law of man and viewing all of the particulars of life as dominated by universal principles.

Science, on the other hand, establishes its foundation upon known things and seeks to discover God from inferences based upon particulars; therefore all that science suspects concerning the vastness of the universe extending beyond the physical perceptions is based upon conclusions derived from an analysis of seen and tangible objects.

Philosophy occupies a sort of middle distance. It is the rational equalizer. Philosophy recognizes neither superiors nor inferiors, in the last analysis, but regards all appearances of superiority and inferiority as merely manifestations or aspects of equitable principles.

The science of logic has certain utilitarian aspects. This is more apparently true in the older schools of thought. We live in an age of speculative sciences. The operative art of intelligent living is the application of the various energies of man to their legitimate ends. Speculative science discovers; operative science applies.

The logical processes are the foundations of mental consistency and certain forms of consistency are necessary to rational thought, in spite of Emerson's often quoted opinion on the subject.

Inasmuch as logic is so closely related to what we term consistency, it may be well to define the word *consistency* in the terms of classical philosophy.

All thought must have continuity. It must move sequentially along lines of reasonable inference. A rational mental viewpoint does not arise merely from an accumulation of opinions or ideas.

The mental life must be planned; thoughts must be built up according to a plan and a law; there must be direction and purpose. Consistency infers reasonable relationships between ideas and actions. It infers an orderly sequence in the process of applying thought to action.

Emerson condemned consistency because he felt that it limited and narrowed the viewpoint, imposing certain scholastic limitations upon man's freedom to think. Emerson believed that every man should preserve the right to change his mind. He saw no virtue in binding the mind of unborn tomorrow with the opinions of dead yesterday.

In this he was perfectly correct. Too often we feel it a sacred and patriotic duty to perpetuate worn-out and outgrown beliefs.

Progress arises usually from courage of conviction. Very often we must dare to be different in the face of established precedent. For some reason, not altogether clear, the word consistency has come to be associated with mental conservativeness. In reality the word actually infers no such intellectual limitation.

A person may change his mind every day and still be perfectly consistent. He may cling to old dogmas throughout a lifetime and still be utterly inconsistent.

A man who outgrows an old belief and grasps a broader concept should not be branded inconsistent because he has changed his mind. He is inconsistent only if he tries to reconcile the new and the old and live a compromise between them.

Growth is a process which creates a constant need for adjustment in life and viewpoint. Growth demands an improvement in the entire nature and not merely an extension of power in some one part of the nature. Inconsistency arises when part of the mind believes one thing and another part of the mind believes another thing and the two beliefs are perpetuated together, resulting in irreconcilable contradictions of thought.

When your mind changes, your whole life must change with it. If you believe new things, you must live in a new way in harmony with those beliefs.

Thus consistency may be defined as agreement or concord, a logical relationship.

Logic is the term peculiarly applicable to continuity of ideas. By the use of its principles, the intellect moves logically from a premise to its logical inferences. These inferences in turn become conclusions, and these conclusions become new premises. This process continues along logical and, if the logic is correct, reasonable lines.

The term *consistent* should not be applied to this process but rather to the results arising from this process. The term *consistent* is applicable only to the consequences of logic.

For example, through a chain of logic, the mind establishes the reasonableness of honesty.

We could never say that honesty is consistent or inconsistent, or that the processes, by which it is established in the mind, are consistent or inconsistent. Honesty is a virtue established by logic, justified by experience and observation, and its desirability is acceptable to the reason.

Honesty, however, is an abstract term which must be interpreted by each individual according to his or her per-

sonal standard of integrity. Thus honesty gives rise in action to certain particular codes of personal action.

Throughout civilization the standards of virtue and honesty have been subjected to constant change. In Sparta for example, thievery was a virtue. As we grow and evolve, our standards of right and wrong gradually unfold, but all normal persons have a standard of honesty demonstrable by logic. To the degree that we violate our own standards, to that degree we are inconsistent in action.

We are not inconsistent because we change our attitude; we are inconsistent because we fail to live up to our standard, whatever it may be.

Premises may be logical or illogical, but never consistent or inconsistent.

Action, based upon these premises, can be consistent or inconsistent, but never logical or illogical.

Let us briefly summarize the uses of logic.

With logic we can order the mental processes by which we live. We can establish a justifiable code upon which to found character and which will serve to render secure the life of the individual. Energy wasted in useless friction can never be put to any good end. We cannot face life with courage and certainty while we live codes we have never proved to ourselves and justified by a proper intellectual criterion.

Having arrived at logical conclusions concerning those spiritual values which are the foundation of our well-being, let us live consistently with these conclusions, bringing our life into a coordinated and harmonious pattern.

Think well and live in harmony with your thoughts.

Think logically and live consistently.

*"Eternal Reason, Creator of all things,
the man Thou hast fashioned in Thy
Wisdom awaits the work Thou wouldst
have him do."*

—The Prayer of Hermes.

ETHICS

The Code of Conduct

PHILOSOPHY as logic has been shown to establish the reasonableness or unreasonableness of mental premises through a definite procedure. Now the endeavor shall be to show how the third department of philosophy, *Ethics*, examines the moral value of thought and action.

Ethics is generally defined as the science of morality; but this definition, like so many others in the field of abstract learning, must not be taken too literally.

In practice, ethics is the science of attempting to understand morality.

The whole subject of morality is susceptible of division into two major aspects.

The first of these parts seeks to answer the question, What is morality?

The second seeks the answer to the question, What ought morality to be?

The question "What is morality?" is generally answered by a survey of the moral codes and statutes of various civilizations, past and present. This survey reveals the social out-working of the moral impulse in man.

As we have no way of examining the moral impulse except by a consideration of its consequences, we judge morality

by morals, even as we judge the quality of minds by the thoughts which emanate from them.

A rather comprehensive review of morality is not difficult to secure as long as we are satisfied to estimate causes entirely by their effects.

The question of what morality ought to be, is, unfortunately, far more abstract and difficult to answer. We all know what we do. We are not all so certain of what we should do.

Morality is a code of relationships. It is that part of philosophy which estimates the importance of one person's actions upon another person.

There has always been a wide interval between theory and practice in human relationships. Although civilization is generally regarded as a moral empire its codes have not produced individual or collective security. Therefore, the true ends of morality have not been achieved.

An example of the abstract issue of morality is patriotism.

Most nations regard patriotism as a moral virtue, yet patriotism as now interpreted is often anti-social and destructive. Thus we see that the question of what is patriotism, if examined in the light of accepted tradition, might be answered with the words "fanatical nationalism."

If, on the other hand, we ask the question, what ought patriotism to be, we should have to answer it in some more noble strain, possibly with the definition, "love of man." In the words of Thomas Paine, "The world is my country."

Of course it is necessary, in approaching the problem of ethics, to establish some standard of action. This standard becomes the accepted measure of morality. Unfortunately there are fundamental differences of opinion as to what constitutes moral standards.

These opinions may be classified under four general headings:

1. *Theologians* maintain that the will of God is the standard of morality; that the scriptural books of the world, because they are accepted as containing the revealed word of God, are the absolute textbooks of morality.

2. The *rationalists* maintain that pure reason is the ultimate criterion of morality; that philosophy, by extending all moral values to their abstract ultimates of perfection, reveals the code of action for which all men should strive.

3. The *hedonists* take the ground that comfort, pleasure and utility should be the dominating factors in morality; that, individually and collectively, we should perform those actions which are most pleasant and least arduous, and cause the least social confusion. Many of the adherents to this system view the more conservative codes of moralism as merely religious inhibition.

4. The *biologists* assume that morality is perfect adjustment to natural law and social environment. To this school, naturalness is the chief of the virtues; and a person who lives up to a standard perfectly consistent with what he is, in terms of species and type, may be regarded as a moral animal. The biologists, however, do assume that natural law to some measure involves community responsibility. The biological definition of morality is, therefore, perfect biological adaptation to environment and circumstance.

In addition to these four rather well defined interpretations of ethics, there is a fifth abstract approach to the subject.

By this approach morality is made a synonym of perfection. *Perfectionism* is defined as the ethics of self-realiza-

tion. This interpretation defines morality as a purely personal issue.

Right and wrong are regarded as individual problems, and morality consists of each individual living his own code according to his own light, at the same time presuming the existence of a natural impulse in man which is leading him to a rational and constructive philosophy of life.

One of the great problems peculiarly within the province of ethics is the origin of the so-called moral urge.

Is there something within man impelling him to right action, or is morality merely the outgrowth of primitive social relationship? In other words, is there an absolute standard of right and wrong in the universe, or is there merely a relative standard arising from action?

Again, does the moral urge derive its authority from what is commonly termed universal law? Is this universal law the conscious will of the Creative Agent, or is it merely the mechanistic procedure of universal agency? Is there a universal consciousness of morality, or is morality only an accident of human consciousness arising out of human chemistry?

The *intuitionists* assume that the human mind becomes aware, through a mystical extension of consciousness, of a vast universal morality by which man should regulate his life.

The *materialists*, on the other hand, contend that there is no moral certainty in existence and that all action is finally motivated by impulses toward survival. Another definition of morality, therefore, is the code of survival.

Experience, over vast periods of time, has justified certain attitudes towards action and demonstrated the necessity of certain relationships. These actions and relationships con-

stitute the so called moral evidences in life. Ethics is the science of these actions and relationships, and the purpose of philosophy is to understand and apply them.

All human beings naturally desire to be happy and all justifiable moral codes must, in some measure, acknowledge the desirability of this end. Ethics divides happiness into two forms. The first it terms egotistic, and the second universalistic.

Egotistic happiness, as a code of ethics, seeks the comfort, security and pleasure of the individual, and under its law, each man places his own well-being as the first consideration of life.

Universalistic happiness, as a code of ethics, identifies the happiness of the individual with collective happiness.

Nearly all of the great philosophers, mystics, and prophets of the world have been dominated by the universalistic theory of happiness. To the wise man the happiness of each depends upon the happiness of all.

From a moral standpoint, unselfishness is regarded as a more refined emotion than selfishness; therefore universalistic ethics is regarded as superior and more enlightened than egotistic ethics.

The materialist, however, will immediately ask: "By what rule do we posit unselfishness as superior to selfishness?"

This immediately plunges the mind into the deepest parts of the ethical issue.

If we accept ethics as a philosophy of conduct, we must then define right conduct.

According to philosophical morality, right conduct is that system of action that most completely meets human need and

leads toward the realization of the most noble human aspiration.

It would follow, as Immanuel Kant has observed, that ethics leads to that ultimate condition in which individuals live together in a condition of *ends* rather than in a state of *means*. All action is a means toward an end. When right action accomplishes the end, then we pass from the state of effort to the state of reward.

Happiness is defined as that condition of consciousness which man enjoys when he has fulfilled the requisite action to produce happiness. The old masters of ethical philosophy postulated the Golden Age as that time which was to come when all morality as means had accomplished morality as ends and men would dwell together in a social order arising out of moral discipline and the permanent establishment of moral values.

To students of metaphysical philosophy, the issues of ethics must be developed along lines of metaphysical inference. At the same time, the physical inferences cannot be ignored; they should be regarded as Plato regarded them, as suspended from spiritual causes.

The initiated pagans regarded ethics as one of the seven major attributes of divinity. God was not only *spirit* and *body*, but also *soul*, and the term soul inferred the whole sphere of moral virtues.

Socrates declared God to be good, thus positing morality as an inevitable correlative of divinity.

The word "good" is a very abstract term and it is impossible to define it exactly. It is almost certain to be involved in opinion when defined. Therefore, like Truth, it is divided into an absolute and a relative aspect.

The absolute aspect is ignored as impossible of understanding, and its relative aspect is defined in terms of existing standards, inferring honesty, virtue, obligation, and other qualities.

We live in an age of exploitation, in which might exercises its temporal advantage over right, and the issues of morality are confused by the despotism of advantage. The will of the strong becomes the passing standard of right and wrong. Conquerors make laws for the conquered, and the uninformed ascribe a universal aspect to these laws which they do not merit.

In time, errors long perpetuated become custom. Men no longer examine them, but accept without question old edicts and ancient fallacies.

It is inconceivable, as Francis Bacon has observed, that this great universal plan should be without a soul. We are constantly confronted with irrefutable evidence of a directing Intellect.

If there be consciousness in man, there is consciousness in the universe of which man is but so small a part. If there be morality in man, there is but one source from which he can derive it, and that is from the Sovereign Morality of the world.

Plato was unquestionably one of the noblest men who has ever lived upon this earth. The theology of Plato is one of the most exalted religious systems ever established in the world. There is no better way to approach the philosophy of Ethics than through a series of definitions Platonically set forth.

You will remember, as previously stated, that the logic of Plato descended from generals to particulars, from uni-

versal concepts to specific applications. The Platonic philosophy is developed from these fundamental premises:

1. That Universal Cause which men have named God is Divine Life, to which the qualities of consciousness, intelligence and virtue are intrinsic.

2. God is good; that is, Divinity, by virtue of its own existence and its own nature, is the standard of absolute perfection, to which all other things must conform if they are to be god-like.

3. It follows that all who participate in God as energy or mind must also participate in God as virtue because these qualities are indivisible and essentially one.

4. In the process of growth, or evolution, forms partake of divinity, first, as energy or consciousness; second, as intelligence or mind; and third, as virtue or morality. It follows that virtue is one of the last of human achievements, for creatures possessing life and intelligence do not necessarily possess virtue. Virtue, while latent in all natures, is said to be possessed when it is objectified in action. Thus we may say that a being possesses, or does not possess, virtue in the sense that it either manifests, or does not manifest, virtue in individual action.

5. Life energizes, intellect organizes, virtue civilizes. Thus all of the constructive relationships, by which isolated creatures are finally brought into a cooperative community existence, arise from man's realization of divinity as virtue.

6. Virtue is demonstrated on several planes of nature, but it must never be confused with various human emotions. Love, friendship, mercy, obligation, responsibility, and gener-

osity, are terms often confused with virtue. It should be remembered that virtue is a principle. We may call it, for practical purposes, the principle of right relationships. Any constructive emotion may, or may not, be virtuous according to its intrinsic merit, for virtue is a principle and not an action. Generosity, for example, is not a virtue in itself, but it becomes a virtue when directed by wisdom and integrity. Impractical generosity can in no way be regarded as a virtue.

7. Thus, it appears that action partakes of virtue to the degree that it is consistent with that universal fitness which is the very foundation of the world.

8. Platonically considered, virtue is more than morality, for morality is limited to creatures possessing a moral nature, whereas virtue exists as a principle beyond the sphere of moral values. Ethics, consequently, goes beyond morality and includes that aspect of the divine purpose which is suggested by the term "fitness."

9. We must now define fitness. When we examine the universal plan, as it is manifest in the universe spread out before us, we must be particularly impressed by the rightness and orderliness everywhere expressed. To use a homely simile, there seems to be "a place for everything and everything is in its place." The parts work together; the diversity is enclosed within an all-sufficient unity; cooperation is everywhere present. Contemplating the mystery of divine order, we cannot fail to be impressed with a certain sense of substantial fitness. Everything is where it ought to be, doing what it ought to do. This must be the pattern of all human relationships. Thus an example of ethics is man where he ought to be, doing what he ought to do, synchronizing personal purpose with universal purpose.

Immanuel Kant gives a lofty definition of ethics in his famous categorical imperative.

He realized that each man must so act that, if that man's action became a universal law, it would be just and sufficient.

The true student of ethics bows to the inevitable spiritual realities of life. He realizes that obedience to universal law is the beginning of individual fitness.

Morality is generally involved in the problem of good and evil, and numerous man-made codes of right and wrong are confused with ethics. All right and wrong must be measured by the law of universal fitness and not by man-made codes.

When an individual, through ignorance, violates some principle of universal fitness, he suffers. When a community violates universal principle of community relationships, that community falls into evil, even though its man-made laws are not transgressed.

Man is happy and his world is at peace when he lives in harmony with universal purpose. It is universal purpose which reveals natural ethics.

To the philosopher, fitness not only infers rightness but the "fitting in" quality. We are virtuous when we "fit in" to the law of life.

We are moral when we live in perfect attunement with the plan of which we are a part. This plan is not only a physical plan but a mental and spiritual plan.

When our spiritual life is consistent with the spiritual purpose of being, when our mental life is in harmony with the laws of mind, and our physical life is consistent with the laws of nature, we may then regard ourselves as ethical creatures, possessing virtue and morality.

PSYCHOLOGY

The Science of Soul

HAVING examined the subject of Ethics in an effort to discover the nature of good, we must now seek that cause in man which was defined by the ancients as the "fountain of ever-flowing good." *Psychology* is the fourth department of philosophy, and comprehends the entire field of what is now called mental phenomena.

The word psychology actually means the voice, language, or science of the soul. But this original meaning is now for the most part disregarded, and a new definition has been formulated which limits psychology to the consideration and analysis of the mind and its reflexes.

When a department of learning passes from a theoretical to a so-called practical state, it is said to cease to be an art and becomes a science. The modern psychologist, therefore, regards himself as a scientist rather than a philosopher.

It is very questionable, however, whether psychology will ever be as useful as a science as it would be if it were perfected as a philosophy. The virtue of science lies in the intensity of its penetration. The virtue of philosophy lies in the breadth of its viewpoint.

Mystical and metaphysical psychology was developed in India and Egypt and finds its most perfect expression in the transcendentalism of Plato and Proclus.

After the decadence of classical learning, mystical psychology continued as an aspect of Christian metaphysics. During the Middle Ages it dominated the Christian viewpoint.

This branch of learning was particularly cultivated by the medieval mystics. Among its ablest exponents were Paracelsus, Jacob Boehme, and Robert Fludd.

By the beginning of the eighteenth century metaphysical speculations were declining in the face of the scientific viewpoint. The "physical" universe was discovered.

The ancients viewed the material world as impermanent and comparatively unimportant. They took the attitude that man's spiritual existence was eternal and his material existence only a matter of three-or four-score years. Consequently they wasted little time on man's temporal state.

In the beginning of the nineteenth century all this was changed. Man's spiritual perpetuation was turned over to the tender keeping of a static theology, and his physical life became the sole object of so-called exact learning.

This eclipse of mysticism produced an unbalanced viewpoint which deprived a great part of humanity of a balanced concept of life.

By the middle of the nineteenth century metaphysical organizations began to appear. The memberships of these groups were largely made up of objectors revolting against the insufficiency of material science as a substitute for philosophy and mysticism.

By the beginning of the twentieth century, metaphysicians had become more or less a class apart. The majority of nominally educated and civilized people were hopelessly enmeshed in efficiency and prosperity complexes.

Since the economic collapse of 1929, the interest in philosophy in all of its branches has greatly increased, and before the end of the present century we may expect a renaissance of metaphysical psychology.

We may formulate two definitions of psychology to distinguish the two methods of approach—ancient and modern. Ancient psychology sought to examine *soul* as the medium between spirit and body. Modern psychology, accepting the *mind* as the origin of man's rational and reasonable existence, seeks to analyze and classify its processes and consequences.

Ancient psychology derives its authority directly from *metaphysics*; modern psychology, from *physics*.

Mystical psychology may be outlined as follows:

The universe in its three parts manifests the triune nature of the Divine Essence from which all beings have their origin; by which they are sustained; and into which they are finally merged.

According to Aristotle, all intelligent men honor God after the number three, by natural instinct. The three qualifications of the divine constitution are termed "worlds," and together make up the macrocosms, or universal wholeness.

According to the Rosicrucians, the three parts of the world are as follows:

1. The Imperial Heaven, the eternal and unchanging spiritual essence, the source and support of all life.
2. The Starry or Ethereal Region, which is emanated from the Imperial Heaven and was termed, by the Chaldeans, the Second, or Administering, Cause.
3. The Elementary Region, the sphere of effects, the formal world which receives into itself the impulses of the ethereal diffusion.

Robert Fludd declares that the number 3 represents the imperial root; the square of this number, the 9, the ethereal diffusion; and the cube of 3, 27, the elementary essences.

These numbers, if added together, 27 plus 9 plus 3, equal 39; which, if cabalistically again added, equal 12.

Twelve represents the zodiac of celestial causes. The 1 and the 2 are again added, revealing Aristotle's divine root, the 3, and the cycle returns to its own source.

The three regions or conditions of divinity—divine, ethereal and elementary—are equivalent to the familiar terms spirit, soul, and body.

Thus *soul* corresponds to the ethereal diffusion or sphere of secondary causes. As in the universe, so in man. The soul represents the medium binding man as a spiritual essence to man as a material body.

The Platonists called the soul "that general virtue which engenders and preserves all things," and in this definition Virgil also concurs.

The alchemists referred to the Soul as the "bond of elements." The spirit supports the soul, and the soul supports the body. The soul is always regarded as a vast organism, containing within itself the source of all productiveness.

Hermes infers this thought in his celebrated definition: "The world (soul) is the son of God, and man is the son of the world."

Ancient psychology, in consequence of this background, regarded the soul as a sensitive mirror in which the whole universe is reflected.

The soul binds the individual personality to the heavens, the stars, and the planets. Disposition and temperament have their origin in the patterns which are set up in the soul by action and interaction of celestial and sidereal forces.

The soul impinges itself upon the body through seven vital centers and seven essential processes. Some of the ancients went so far as to consider the soul of the individual as a complete superhuman entity. This is the anthropos, the over-soul of Emerson, the god or dæmon of Socrates, and the one-eyed Cyclops of Homer.

The Alexandrian mystics, accepting the soul as a Messianic individuality, considered union of the personality with its soul as the philosophical marriage.

The same thought is contained in the Apocalypse of St. John, a writing undoubtedly inspired by Gnostic and Hermetic speculation. Here the soul is referred to as the "bridegroom;" and again as the "lamb." The Holy City, Jerusalem, which symbolizes the material body, is lifted up by regeneration to become the bride of the lamb, or to be reunited forever with its own over-soul.

Pythagoras represented the soul by the ogdoad, or the number 8. According to him, it possessed eight powers or attributes of which seven pertain to sense and cognition, and the eighth to generation or reproduction. These eight represent the seven planets and the earth. A secret is contained within this arrangement, for by it the physical body of man is viewed as the last or eighth extension of the soul.

In the Mithraic rites of the Persians, the soul is represented by a ladder of seven rungs, its upper end resting upon the spiritual nature and its lower end supported by the material world.

The mental processes, which are now the sole concern of psychology, were only one of the numerous manifestations of soul-power in the ancient system of psychology. The soul was not only the origin of thought, but was the source of all manifestations of consciousness from contemplation to imagination.

The body itself, physically considered, was merely a mechanical instrument, possessing neither perspective nor reflective power.

It is true that the body impulse, which motivates and enlightens it, originates in the soul. The experience which arises from action is recorded, not in the body, but in the soul itself. Evolution therefore should be regarded not as the growing of bodies, or the unfoldment and development of bodies, but rather as *soul* growing up through bodies.

It is the soul which knows and remembers; it is the soul which bestows wisdom upon the body, out of experiences. At death the soul deserts the body, carrying away to its own essence all of the records of physical action.

The purpose of ancient psychology was to attempt by philosophical processes to distinguish the proper constitution of the soul itself and to view it with the mind's eye in its separate aspects. The differentiation of the soul-entity and its culture by philosophic discipline was the true and original field of psychology.

Wise men, realizing that the flesh is weak and impermanent, invested as little as possible in the corporeal fabric. They sought rather to strengthen the soul's dominion over the body.

They desired so to simplify bodily processes and mortal concerns that the soul had a maximum of freedom. Socrates believed that, in the unregenerate man, the soul was mixed with the bodily principles.

A Socratic illustration may be used.

Considering the body as earth and the soul as water, the confusion of them results in mud or slime. Thus the constitution of the unenlightened or uninitiated person was said to be murky or muddy.

If, however, these elements are allowed to remain quiet for a certain length of time they will separate. The mud and heavier particles will sink to the bottom, leaving the water on top comparatively clear.

If, however, you agitate these elements they will again become confused. The irrational impulses of the animal man are, consequently, constantly riling and confusing the soul and body, but the peace and tranquility of the wise allow the lower or bodily elements to settle to their own estate and the soul to become clear.

Let us now compare this older concept of psychology with modern opinions on the subject.

The term "mind" is now used to designate man's subjective, rational part. All processes, not admittedly physical, are presumed to be mental.

The psychologist of the modern school does acknowledge a mental nature, not necessarily identical with the brain structure, nor resulting merely from the automatic activities of the brain. As to the exact nature of "mind," definitions are hazy. In fact, modern psychology is better equipped to

classify mental activities than it is to define the nature of the mind itself. Following the natural impulse described by Aristotle, the mind is psychologically considered as a threefold structure, even by the moderns.

Where facts are lacking, opinions are usually numerous and contradictory. The several schools of modern psychology and psychological philosophy can scarcely be regarded as in agreement, and it would be almost impossible to find a common denominator for their conclusions.

There is some agreement, however, upon the division of the mind into *conscious*, *subconscious*, and *unconscious* parts. Professor James of Harvard, probably the most famous psychologist of the modern school, was once asked for a definition of the subconscious mind. He declined to give a definition on the ground that he had not yet discovered a satisfactory definition for the conscious mind.

The opinion seems to be that the *conscious* mind is a term applicable to that department of mental processes which is direct and evident. The surface of the intellect includes the field of phenomena in which the thoughts are consistent with evident facts and arise from adequate and evident causes.

For example: Mr. A. has a mental antipathy to Mr. B. Sometime ago Mr. B. cheated Mr. A. in business, therefore there is an evident, natural and reasonable origin for Mr. A.'s attitude.

Another example: a young person spends twenty years in school; later in life he demonstrates certain knowledge which is traceable to his schooling. Thus in the thinking process, the cause is equal to the effect, and there is no particular mystery in the relationship of ideas.

The second department of the mind is termed the *subconscious*. The subconscious mind is a field of obscure mental processes. The relationship between mental cause and effect is either distorted or obscured.

Psychology acknowledges that there must be a cause for every effect, but mental refraction of ideas may disarrange the process of mental patterns. The factor of intensity appears.

Two persons respond to a similar thought with different degrees of intensity, according to the chemistry of temperament. Mental complexes are "scars" in the subconscious mind. Complexes distort and disproportion the values of ideas and are the most common causes of personal idiosyncracies. The field of the subconscious mind lies behind the sphere of the conscious mental processes, contributing attitudes.

For example: Mr. A. does not like Mr. B. Mr. B. has never injured Mr. A., therefore the attitude is unexplainable without recourse to psychoanalysis.

Or again, a person suffers throughout life from an inferiority complex which renders him incapable of normal social intercourse with others. The cause for such a condition may be traced to some comparatively insignificant incident in childhood which has been distorted out of all proportion by the subconscious processes of the mind.

The third department of the mind, which is termed the *unconscious*, is regarded as the abstract causal sphere of the mind. It contains no thoughts, but is rather the reservoir of mental energies from which an active mental energy or vir-

tue is constantly flowing into the subconscious and conscious parts of the mind.

This sphere of pure mind defies anything that even approaches analysis, but is acknowledged as a hypothetical necessity, in that all energies must have a source, and all complexity must arise from essentially simple elements.

Upon the principles of psychology as now formulated, two more or less practical sciences have been established: *psychoanalysis* and *psychotherapy*.

Psychoanalysis, which in turn includes several more specialized fields, seeks to discover the keynote of individual consciousness by analyzing the conscious processes and the subconscious complexes of the individual. The theory is pragmatic. Pragmatism assumes that the intrinsic nature of any force may be discovered by the consequence emanating from that force.

This is modern cabalism. The ancient Jewish mystics declared that the substance of Divinity could never be examined, but that God could be discovered through his works.

In the same way, the *rational* man may never be examined by scientific processes, but his qualities may be approximated by an analysis of impulses, emotions, thoughts, and attitudes.

Human beings group themselves into two general classes, introverts and extroverts. Many are a combination of the two.

In the decidedly extrovert, impulse and action are closely related and there are fewer inhibitions and complexes. With the introvert, repression is the dominant keynote. Repression is closely allied to complexes; the introvert is generally

a victim of tangled and distorted impulses which have found no outlet or expression through the conscious mental processes.

Psychotherapy is based upon the evident and undeniable premise that disorders in the mental life are bound to produce disastrous physical reflexes.

Grief will break down cell structure; anger will decrease vitality; worry will prevent the knitting of bones; and a life which is victimized by mental irascibilities is bound to be physically inefficient. Many diseases are perpetuated by wrong thinking.

In nearly all forms of sickness, recovery is retarded by psychological inhibitions. Normalcy of thinking is something greatly to be desired.

The average person is less able to diagnose his mental ailments than he is to diagnose physical infirmities which may afflict him. We live with our own thoughts so long that we grow accustomed to them no matter how bad they may be.

Psychotherapy seeks to extend the life of man and enlarge his sphere of usefulness by putting the mind in order, and freeing the intellect from its biases and its false viewpoints.

EPISTEMOLOGY

The Nature of Knowledge

THE fifth department of philosophy is termed *Epistemology*, and it is devoted to the essential nature of knowledge itself. It is the province of Epistemology to distinguish between absolute and relative truth, and to examine the validity of the premises upon which the assumption of knowledge is based.

The existence of an absolute knowledge to be comprehended by any individual entity is a moot problem. Man is a partially evolved animal creation, enjoying certain animal extensions of consciousness, but also circumscribed by certain animal limitations of consciousness.

As the human organism has achieved to no ultimates of refinement, is it possible for a structure, itself greatly limited, to serve as the medium for the transmission of final perfect conclusions? In other words, is an imperfect man capable of perfect wisdom?

There are at least two sides to every question. Epistemology may be approached from several angles.

To the inspirationalist, man is capable of at least momentary extensions of consciousness beyond the normal limitations of his organic quality. Such flights of realization are denied by the rationalist who maintains that each man's perception is limited by the quality of his perceiving part.

To the average person it might seem that the rationalist has the better of the argument, for there is a certain reasonableness in his conclusion. But the inspirationalist is also supplied with an admirable amount of supporting testimony. He can advance numerous incidents of illumination and transcendental extension of consciousness to support his contention that, by a certain divine dispensation, some men perceive a fuller measure of the Universal Plan than is accorded to the average individual.

Nearly all of the world's greatest philosophers have been hesitant to approach the problem of ultimate knowledge. The wisest men of all time have approached wisdom with the realization of their own unworthiness. There is considerable concord among the sages in this respect.

Buddha refused to discuss the nature of divinity, declaring that the glory of First Cause transcends infinitely the human capacity to understand.

Confucius acted upon the same premise.

Mohammed attempted no detailed interpretation of the Universal One, its substance, or its activities.

Socrates considered the examination of the divine attributes as singularly unprofitable.

"To define God is to defile God" summarizes the classical attitude.

As the ancients regarded deity as identical with wisdom, and co eternal with the principle of Truth, their attitude toward Epistemology can be inferred from their attitude toward God and First Cause.

While it was quite generally accepted that the finite cannot grasp the infinite, it did not necessarily follow that man

was incapable of extending his consciousness beyond the limitations imposed by the animal existence.

In the ancient Mysteries, inspiration inferred an extension of consciousness, but not necessarily a grasp of ultimates.

Thus a man may become relatively all-knowing and yet be comparatively ignorant when estimated in terms of absolute truth.

Plato was one of the wisest men who ever lived; his intellect greatly exceeded that of the ordinary man. This does not infer however that Plato possessed absolute knowledge, or that his consciousness extended beyond the vista proper to man.

Plato died with the books of Sophron under his head. He died studying. His quest for knowledge was identical with the impulse to live. His complete dedication to the achievement of wisdom was rewarded by a high measure of mental excellence.

Yet Plato himself would have been the last to even infer his own perfection. The wisdom which he possessed probably revealed to him, most of all, the vastness of Truth and the incapacity of the human mind ever to comprehend it.

Epistemology opens an interesting field of operative philosophy. It explains the failure of science to accomplish the high measure of good which knowledge and skill should accomplish.

Epistemology points out that the scientist himself is the weakest element in science.

The numerous delicate instruments which man has evolved as aids to human research have small intrinsic virtue. Their

value lies in the aid which they give to limited human perceptions.

The scientist uses these instruments to bridge the interval between himself and the universe. With the microscope, he unites his consciousness with the infinite diversity of minutiae; with the telescope, he diminishes the optical distance between himself and the star. The laboratory with its numerous delicate mechanisms is itself an apology for the evident insufficiency of man. Intricate machinery cannot think. It can contribute a certain measure of increased vision and comprehension, but it is only useful to the degree that it supports a consciousness and a rational intellect.

If the measure of what we think *with* is the measure of *what* we think, then the scientist himself is the vital factor in science. All the progress of science must be measured by the intellectual progress of the scientist.

Some of the East Indian systems of philosophy have evolved intricate theories concerning the substance of knowledge. These theories are neither truly inspirational nor rational, but belong to a curious metaphysical positivism. These premises involve the acceptance of a supreme, unchanging, unconditioned, eternal state of Truth, identical with spirit and God—all terms regarded impersonally.

This absolute knowledge, though undefinable to the concrete perception, has at least the qualifications of permanence and unchangeability. Metaphysically speaking, it is qualified by the condition of "being."

Thus it may be approached as having certain distinct boundaries. Or, men may depart from the fullness of it, thus inferring that it possesses condition.

In the Eastern systems of absolutism, it is regarded as possible—through the annihilation of personality, individuality, and all moral, mental, and physical polarity—for the human being to achieve union and identity with Absolute Truth, through special metaphysical disciplines.

While this viewpoint may seem to differ entirely from Western concepts of Epistemology, the differences are more imaginary than real.

The Eastern mystic does not presume that the imperfect mind of man is capable of thinking perfect thoughts. He surmounts the difficulty by ceasing to think, and permitting Universal Wisdom to flow through him. Thus the mind cannot know Universal Wisdom by itself, but may serve as an instrument for the perpetuation and manifestation of that which transcends itself. For example, the horse probably has no understanding of the purposes of the man who rides or drives it, but still the horse is an instrument for the achievement of the man's purposes. It cooperates even without understanding.

This is not only good Eastern metaphysics, it is excellent Christian theology.

In the days of ecclesiastical glory, what Christian would have dared to presume that he understood either God or the Cardinal? Other men might question why; his duty was to do and die. Religion, it seems, has always assumed that men could be instruments in the accomplishment of divine purpose, although the substance of that purpose transcends their estimation. The prime requisite of religious well-being was faith, not only in the substance of things unseen but in the truth of things unproved.

To the *rationalist*, faith is the acceptance of the undemonstrated or the undemonstrable.

Thus, faith assumes the presence of a Divine Plan behind world affairs, demonstrating this plan by recourse to history, which undoubtedly reveals in no uncertain terms the ultimate triumph of virtue over vice and justice over injustice.

The rationalist, though perfectly willing to accept history and to acknowledge the necessity of certain codes of human relationships, denies that these demonstrate any absolute wisdom at the root of life.

He offers as a substitute, human behaviorism with its biological and psychological chemistries. To the rationalist, the circumstances arising from human action may be accepted not as consequences of absolute law but merely as relative conditions arising from human characteristics.

The *inspirationalist* dominated ancient and medieval thought, but the *rationalists*, *realists* and *neorealists* predominate in the modern school. There is always a question as to whether realism increases in an industrial era, or whether an industrial era increases during an age of realism. It can be concluded that philosophy must precede practice, for individuals do not progress along lines inconsistent with their preference or beliefs.

To the Darwinian type of thinker, mind grows up with man, and there is no intellect in the universe apart from, or superior to, evolving material creatures. Civilization is the socializing of the human mind; industrialism, the industrializing of the human mind. The experiments of culture are the gropings of the mind for reasonable courses of action, and mind coming of age in man. This all sounds well, and the realist is rather proud of his euphony and his dictum.

The inspirationalist, conversely, following the Orphic and Platonic traditions, perceives mind as a super-essential principle which has existed in a perfect state throughout all eternity. Thus, man grows up to wisdom. Wisdom does not grow up in man.

By certain courses of thought and action, the individual elevates himself to union with the various attributes of reason. Inspirationalism infers a monarchy of mind; rationalism, a democracy of impulses.

The universe, to the rationalist, is governed by a parliament of opinions; mind makes the law.

According to the inspirationalist, the world is governed by a hierarchy of divinely enlightened beings—or intellectual extensions of First Cause; laws make the man.

The Platonic doctrine of ideas postulates the unfoldment of life to certain patterns or archetypes established in the Divine Mind.

According to this doctrine, the processes of evolution are molding the universe into a likeness which has existed for uncounted ages in the Universal Consciousness.

The *doctrine of ideas* may certainly be interpreted as signifying that progress is moving towards an already existent goal. This goal is materially intangible. But, as an end toward which all life is moving, this goal becomes worthy of the most profound consideration.

Plato's theory of archetypes would certainly justify the development of Epistemology as a practical department of philosophy. If Epistemology could only establish the prophetic import of archetypes, it would solve one of the greatest problems of human existence—namely, destiny.

To the Middle Academicians, destiny was more than merely culminative. Destiny did not depend entirely upon the accident of action. Law determined the end; man only devised the means to the accomplishment of that end.

If the doctrine of archetypes is accepted and justified, a tremendous field of speculation is opened.

Accepting a certain natural consistency throughout universal action, it would follow that nature would contain numerous archetypes—patterns of numerous purposes. Quite in accordance with such a doctrine, the cosmos may be regarded as being, itself, the objectification and fulfillment of a vast archetype in which the perfect relationship and ultimate state of all beings are already clearly defined.

This ultimate state and perfect relationship of all natural organisms and their consequences might be regarded as constituting a body of absolute fact, absolute wisdom, and absolute law, beyond which no recourse is conceivable.

Most of the great Mystery Schools of the older world held opinions consistent with the Platonic idea. They taught growth by intent and not by accident. They envisioned man growing into a destiny which had been prepared for him while the worlds themselves were being formed. *Progress was a motion towards consistency with archetypes.* Man became nobler and more illumined as the interval between himself and the pattern of his perfection grew less.

To the Greeks, happiness was peace between man and his pattern. If an individual lived in a manner utterly inconsistent with the archetype of his species, that man suffered from an inharmony set up by this inconsistency.

It is not what a man does that causes him to suffer—it is the inharmony between what he does and what he should do that causes suffering.

If we regard absolute knowledge as the perfect comprehension of the pattern or idea of being, then Epistemology determines the measure of man's ability to perceive the purpose of himself. We cannot agree with the materialist or the behaviorist that progress is achieved solely through the accumulation of actions and attitudes. Yet presuming that a purpose-pattern actually does exist, how can the average individual become aware of it?

By what disciplines and developments can man distinguish the true reason for himself and segregate the real values of his life?

If Epistemology is directly concerned with the intrinsic factors of knowledge, it must be equally concerned with the use-value of such conclusions as it may reach.

Having thus briefly summarized some elements of the philosophy of knowledge as generally considered, let us now approach the matter in a more esoteric manner. Let us try to discover what Epistemology means to the student of mystical philosophy who desires to use all the tools of wisdom in the perfection of his character.

In the initiations of the Dionysians, man is represented as composed of a confused mixture of spiritual and material elements. The human form was molded from the blood of Bacchus and the ashes of the Titans. By the blood of Bacchus was inferred the spiritual life principle, and by the ashes of the Titans, the elementary substances of the inferior or material world.

The ancients expressed this in the simple formula: form is a compound arising out of the mingling of spirit and matter. All forms must necessarily contain a certain proportion of spiritual and material agencies. It is decreed by the Universal Archetype that, in the ultimate, the spiritual part of each form must increase in domination over the material parts, until spirit or consciousness transmutes matter into soul, and finally absorbs even the soul itself so that only spirit remains triumphant over the illusions of inferior nature.

Such a doctrine presupposes that the spiritual part of man is itself an aspect or fragment of the Divine Spirit and the Divine Mind.

As the Divine Nature includes, among its attributes, absolute wisdom, it would follow that the divine part of man is itself all-wise and all-knowing. Socrates and his pupil Plato accepted this tenet as the key to human salvation.

Socrates did not believe that any man could be taught, inasmuch as all men contain within themselves a divine wisdom which cannot be increased. Education therefore, as the word itself originally inferred, is a process by which wisdom is drawn out of man.

Every man's true teacher is his own higher Self, and when the life is brought under the control of reason, this higher Self is released from bondage to appetites and impulses, and becomes priest, sage, and illuminator.

Plato expressed the same idea in the words: learning is only remembering.

Plotinus, the great Alexandrian neo-Platonist, regarded the higher spiritual nature of man as a more or less complete individuality, an overself. On at least three occasions Plotinus

was "lifted up to union with his God," and in those "blessed moments" the philosopher perceived a measure of truth vastly more satisfying than the small knowledge that is our common lot.

This will naturally bring up other questions. If there be an absolute knowledge in the world, if there be a supreme wisdom locked within the soul of things, what is the intrinsic nature of that knowledge? Is it merely an extension or fullness of our material learning, or is it a knowledge entirely apart, distinct from sciences and philosophies?

For example, does "cosmic consciousness" infer absolute knowledge of particulars, or is it rather a realization of the sufficiency of generals?

What, in short, is the relation between universal knowledge and the finite sciences?

Would illumination result in the biologist becoming master of every secret of biology? Would the chemist become proficient in every mystery of chemistry? Would "cosmic consciousness" bestow technique?

Would a man, lifted for a moment into the Universal Reality, be able to play any musical instrument while in that condition if he had never previously practiced upon any instrument?

How should we interpret the scriptural promise that if we seek first the kingdom of truth and righteousness, all other things shall be added unto us?

This problem is more pertinent than it may at first appear. Many people believe that if they can achieve a mystical extension of consciousness, they will become all-knowing and escape from the drudgery of effort.

Euclid told the king of Egypt that there was no royal road to learning. Does this statement contradict the Platonic doctrine of an all-wise divine Self?

It has been my experience in meeting those interested in metaphysical subjects to find that "cosmic consciousness" is most usually interpreted as a perfection of knowledge, and that he who possesses it becomes immediately master of all worldly wisdom.

Thus we have people searching for "cosmic consciousness" to cure toothaches, lift mortgages, overcome stuttering, or to gain proficiency in law, medicine, art, literature and music—and even the crafts.

We find "cosmic consciousness" also cultivated in the hope that it will remove the sting of suffering and disappointment, so that a person, who has lost everything, may gain contentment with nothing—or perhaps, the stimulus necessary to retrieve his fortunes.

Although thousands of metaphysical students in all parts of the world are striving for "cosmic consciousness," as they please to call it, very few of them have read Plato sufficiently to grasp the significance of the old doctrine.

The spirit is not necessarily wise in the things of the body. It is, rather, all-wise in the things which pertain to the spirit.

According to the Egyptians, men are lifted up to God through the body of Serapis, and always extensions of consciousness infer the elevation of the individual. He is lifted up to Truth.

But if a man be lifted up to Truth, he is not, at the same time, going to be elevated above the sphere of matter. We cannot accept the idea of "cosmic consciousness" directing the affairs of the material man. What we can acknowledge is,

that to an individual who has been accorded a glimpse of cosmic truth the concerns of physical existence become comparatively unimportant.

Cosmic consciousness did not remove the hemlock cup from Socrates, but it removed the concern over death.

Cosmic consciousness did not prevent Pythagoras from being burned to death with his disciples—a martyr to the highest cause of Truth. But it conferred upon the great Samian sage a power to transcend all the limitations of the flesh by the magnificence of inward realization.

Cosmic consciousness did not prevent Buddha from lying down by the Indian road at last to die, but it enabled this great arhat to release his conscious soul from the Wheel of the Law.

Although Plotinus was consciously united to his God, he died of the infirmities of the flesh as do all men. Cosmic consciousness did not prevent a long and languishing illness, but it gave him the fortitude to bear all things and to face eternity with a good hope.

Cosmic consciousness did not spare St. Francis of Assisi the sufferings which are the lot of mortal men. The infirmities of his frail and insufficient body gained their victory over the flesh, but the soul of the seer had found its peace in the universal concord within and beyond.

If we acknowledge, then, that all these great, good, and noble men who accomplished the realization of the Great Plan possessed this "cosmic consciousness" of Truth, we must also acknowledge that in every case this consciousness was used entirely to enrich the inward spiritual existence and never to profit the outer life.

Realization gave strength to bear, courage to endure, but never implied immunity from physical disaster.

From a consideration of the lives and writings of numerous mystics in every civilization, past and present, it becomes evident that the inner wisdom which is possessed by the soul and is derived from the Universal Good should be regarded not as pertaining to human institutions, but purely to the concerns of the inner life.

The spiritual part of man is of undeterminable age. For billions of years the spiritual germ has evolved through incalculable conditions, until at last it has emerged to its present state.

Extending before man is an infinite horizon; the whole spiritual existence of man must be measured in terms of the infinite, even as physical existence is measured in terms of the finite.

It must naturally follow that the divine consciousness of man must be directed to the vast problems of real existence. Cosmic consciousness existed long before the discovery of arts and sciences. These noble institutions which have stood in society for several thousands of years are merely passing incidents in the vast panorama of divine purpose.

Whether a man lives or dies is of very little importance. Whether he masters a language which at most will only be spoken for a few hundred years is even less important. His community standing is nil from a cosmic standpoint. In fact, nearly everything in which we are interested is unimportant save for that passing moment during which it transpires.

How irreconcilable, therefore, are the small purposes of our daily existence and the vast purposes of our spiritual being!

Cosmic consciousness infers these vast purposes. In the realm of it, "you" and "I" cease. Our gains and losses are absurdities. The cosmic vista stretches out through a thousand millennia of activity. Any form of knowledge which is satisfying to our present state is convicted of insufficiency merely because it satisfies.

This does not mean that we should not continue to improve ourselves, but it does distinctly mean that we should recognize ourselves as existing in two distinct conditions of being.

The first of these conditions we shall call our present material state which is terribly important for threescore years and ten, and completely absorbs the attention of the average individual.

Our second condition is an immeasurable cosmic existence extending infinitely throughout time and space.

It is very difficult to reconcile these two conditions. The greater can never be brought down to the lower; and the ascent to the greater is rendered difficult by many misunderstandings and illusions.

From the standpoint of Epistemology, we must distinguish between knowledge in its *universal* and *particular* aspects.

Universal knowledge is the realization of cosmic identity. It is man's knowledge of the at-one-ment of himself and life. It is real knowledge, transcending statistics and classified data. This *universal* knowledge is released through the heart as supreme conviction under certain circumstances which are called "mystical experiences."

The second form of knowledge is *particular* and is limited to the matters of this life. It is conditioned and circumscribed.

The achievement of it is an arduous experiment in remembering. There can be no absolute physical knowledge because all physical conditions are relative and impermanent; all material things change and are conditioned by circumstance.

The material man, devoted to the quest for knowledge, grasps at the fleeting form of fact, seeking to hold some exactness upon which he can found dogma and doctrine.

But facts are ever illusive. The great spiritual facts of life which belong to the sphere of Absolute Truth are meaningless and useless to a mind and consciousness unprepared to receive them.

Thus, from our small and inadequate point of view, we accept material superstitions as truths and ardently defend our own attitudes.

At the same time we reject as superstitions the cosmic truths of life and call men visionary and impractical who seek the inner mysteries of existence.

*"Beloved Pan, and all ye diviner Ones
about this place, grant that I may be
good in the inner nature, and that what
I have of external things may be accord-
ant with those within. May I deem
the wise man truly rich, and let me
have only such an amount of material
wealth as a provident man may possess
and wisely use."*

—*The Prayer of Socrates.*

ESTHETICS

The Urge to Beauty

ESTHETICS is the sixth department of philosophy and may be defined as that branch of learning which is devoted to an examination of the substance of the beautiful and the effect of beauty upon the spiritual, intellectual, and moral life of man. Under the general term *esthetics* are included the several arts devoted to the theory and practice of beauty cultivated by the ancients.

Beauty is the most civilizing force in nature. The theory of esthetics leads to the appreciation of beauty; the practice of esthetics leads to the interpretation of beauty.

Under the theory of esthetics are considered standards of symmetry and proportion, relations of value and form, and the harmonies of quality, sound, color and such other media as are appropriate to the interpretation of beauty.

Under the practice of esthetics are considered the several disciplines of interpretation by which beauty is released through skill, or, as it is more commonly termed, technique.

The departments of esthetic expression are generally termed the arts. Art differs from science in that art arises

from the impulses of the soul, but science from the reasonings of the intellect.

Art adorns science and glorifies religion. Art perfects nature. A great artist is a high priest in the temple of the universe.

In ancient times esthetics included the art of music, vocal and instrumental; the art of drama, sacred and profane; the art of sculpture, architectural and impressionistic; the art of painting, drawing, and coloring; the art of the dance, artistic and gymnastic; the art of decoration, including adornment and design; the art of oratory, from which later evolved poetry and literature; and lastly, the sacred arts, including all the esthetics of veneration. Together these constituted one supreme art—the art of living.

In Egypt the priests evolved what is termed the Hermetic art which descended to medieval Europe as alchemy. According to Arthur Dee, the Great Work of the Hermetic philosophers was to perfect nature through art. It is the refining influence of beauty and idealism that is gradually transforming animal man into a divine being.

Esthetics is the mysterious tincture of the alchemical philosophers by which the base elements of life are transmuted into the gold of truth and beauty.

Esthetics is also the universal medicine, for only beauty and nobility can bring health to the human soul which is sickened with the evils of the world.

An individual or community which does not appreciate and practice beauty cannot long survive.

The whole philosophy of esthetics can be summed up in the simple statement attributed to the great prophet of Islam, Mohammed:

*"If I had two coats, I would sell one of them
and buy white hyacinths for my soul."*

Civilization complicates all issues, and under the intensive-ness of our modern culture even the simplest values become involved in a confusion of opinions. We have lost the power to enjoy beauty.

The arts have become confused and, for the most part, discordant. They no longer minister to our common need; rather, they torment us with their complexities and discomfort our souls with their asymmetries. When false standards are set up, the intrinsic fineness of things is sacrificed.

Generally speaking, modern esthetics is corrupt. Artists are failing art, and, for that reason, art is failing man.

The first principle of art is beauty. The work must be beautiful to be art. Technique and skill can exist apart from art, but technique and skill are not art in themselves. They are merely the means by which art is released into tangible expression. The beginning and end of art is always beauty.

What then, is beauty?

The noblest speculations on this subject are contained in the celebrated treatise of Plotinus *On the Beautiful*. From this great Neo-Platonist we learn that beauty is essentially perfect order—in things and of things.

Beauty is a certain virtue present in all bodies, in all forms, and in all substances.

Beauty is the true being which animates all living creatures. It is the dynamic pattern, the esthetic framework by which the world is supported.

Beauty is that peculiar fitness by which perfected natures are distinguished from imperfect natures, and perfect forms from imperfect forms.

According to Plotinus, there is a certain divine consistency which is more evident in some structures than in other structures. Beginnings move naturally towards certain ends; forces unfold through forms; wisdom blossoms in space; the Divine Will, projecting itself into matter, becomes a symmetrical geometric pattern in which all the elements of beauty are perfectly present.

The human mind, itself composed of the Divine Nature and imbued at least subjectively with the principle of esthetics, accepts the proportions of nature as a certain artistic canon, thinking and estimating in terms of this canon. The intellect carries what may be termed a certain expectancy toward proportion, rhythm, and normalcy. The intellect, therefore, experiences a definite disappointment if the expectancy be not fulfilled.

We interpret this disappointment as displeasure or esthetic offense. If, on the other hand, the expectancy be fulfilled, there is a satisfaction which we interpret as pleasure.

For example, a gently curving line presumes the continuance of that curve or its development into some logical form. If a sudden angle be interposed, there is a definite shock to the esthetic sensibilities. A broken arch is a disappointment.

It is true that a broken line is more powerful than a continuous one because of the blow which it administers to the subjective awareness. But strength is not always beauty. The purpose of art is not merely to attract attention or to force comment. The true purpose of art is to satisfy soul hunger.

Thus, the broken arch does not express the highest form of art and is not truly beautiful.

As another example, the mental expectancy of man may be focussed upon a massive column, finely proportioned, and giving the definite impression that it is intended to support a great weight. If this pillar be caused to support some small and inconsequential structure, the esthetic consciousness is again offended. Everything must have a purpose, and a column which has no purpose sufficient to justify its existence is not truly beautiful. As Socrates has so wisely observed, a thing must be necessary to be beautiful.

Nature has devised each thing to serve some purpose. This is the highest form of art. The universe, which is a perfect example of utility, is also the most beautiful of all structures cognizable by man.

In esthetics that which is impossible, improbable, or deformed offends.

In character, that which is ignoble offends.

That which offends cannot be beautiful.

The grotesque may teach a lesson, but it cannot serve as a direct inspiration to consciousness.

This brings up another question. Why is man offended by that which is not beautiful?

According to Socrates, there exists within every human being a divine nature composed of the three qualities of unity, beauty, and utility. The human soul, according to this old sage, is a perfectly symmetrical divine body containing within itself every element of beauty. Thus every man, regardless of the depravity of his outer life or the immaturity of his esthetic appreciation, possesses to some measure what may be termed an instinct toward the appreciation of beauty. That which is unbeautiful offends the soul because it offends the truth which abides in the soul.

This offense against the symmetry of the inner Self causes the reaction of displeasure which is felt when in the presence of an asymmetrical structure.

We may then ask—is there an absolute standard of beauty? Is the human soul capable of recognizing ultimate perfection in the esthetic arts, or does man's sense of beauty grow up with his experience and evolution?

If we examine the arts of the various nations, ancient and modern, we must acknowledge that esthetics is subject to the law of evolution. The human being is growing up to the appreciation of beauty even as he is evolving to a fuller comprehension of all abstract values.

Genius has existed in every age and each civilization has produced a few exceptional individuals who have possessed a high measure of esthetic vision. As time goes on, an ever greater percentage of persons will sense the subtle values which dignify life. The arts will finally flourish and in the Golden Age of which men have dreamed since the beginning we shall dwell together not only in peace but in a world made beautiful.

To the philosopher, divinity itself is the absolute standard of all perfection.

One philosopher said, "Only God is good." And in another age another philosopher said, "Only God is beautiful."

By the term God we must understand the all-knowing, all-animating spirit of the world by whose wisdom universal law is maintained.

The beauties of nature and of man, therefore, are really the beauty of God in nature and God in man. The word God means good and good infers perfection in all the virtues.

To the ancients, virtue inferred obedience. "The beginning of wisdom is to revere the gods through obedience," declared the Platonic doctrine. To be good, therefore, is not a platitudinous injunction. It means to fulfill the Law, and to fulfill the Law means, according to the Socratic philosophers, to do that which is necessary and beautiful.

Esthetics graces action by overcoming all excess and intemperance.

Esthetics is the living of the principle of beauty and results in living beautifully. For this reason living is called an art.

Scientists would have us believe that living is a science, and commercialists, that living is a trade. But to the degree that men live well, they live according to esthetic standards.

Esthetics, as action, is moderation—the golden mean, the temperate zone of the wise.

Esthetics as morality is virtue—victory over inordinate emotions and desires.

Esthetics as thought is wisdom by which all exaggerations of attitudes are brought to a common order.

Esthetics as form is symmetry in which there is no disproportion of parts.

Esthetics as civilization is concord and the dwelling together of men in cooperation and peace. Esthetics is rhythm, harmony, and melody. In every course of action it is that desirable and happy state in which there is no discord or inconsistency.

Through the esthetic impulse in the human soul, man is impelled to the perfection of the arts. He seeks to beautify his body, his home, his community, and his world.

Art involves not only appreciation, but also discipline. Discipline is the development of the skill to interpret, and also the development of the value-sense, the power to discriminate.

In music, discipline is the training of the voice or the hand and the ear. In sculpture, the faculties of form and perception must be developed, and a certain technique of procedure mastered. Drama and the dance demand the disciplining of the emotional faculties and perfect control of the physical body; also some talent for adornment. Appropriate disciplines are also necessary in the sacred arts and oratory.

It should be remembered, however, that discipline does not confer art; it merely supports and rationalizes artistic impulse. Discipline comes to nothing, and all training is ineffectual, unless technique is vitalized by soul power.

Esthetics is a universal principle which men can partake of in varying degrees according to their development. Artists are not made by discipline, but genius can go to seed for lack of order and technical direction.

We must try to understand the evolution of esthetic appreciation, for without appreciation there can be no interpretation—and art is interpretation.

Two forces are constantly at work in the molding of human character. The early Church called these two forces good and evil, or God and the devil. Philosophy, which impersonalizes all universal principles, interprets these contending forces as inner impulse and outer circumstance. There is a constant conflict between man and his world, between the individual and the mass. The two irreconcilable opposites in civilization today are truth and the majority.

This brings us to one of the major issues of esthetic philosophy: idealism versus realism.

The idealist affirms that all things are essentially good and that divine wisdom, essentially beautiful in its workings, is present throughout nature; all life is moving toward unity, beauty, and virtue.

The realist, on the other hand, maintains that nothing is really any better than it seems to be.

Realism as a doctrine is the most disillusioning of all codes. Realism is established upon the testimony of unrefined sense perceptions, while idealism is established upon a sympathetic and enlightened recognition of the true values which lie beneath appearances.

What then, asks the modern artist, is the highest expression of art? Is it the effort to depict a beauty which is often not apparent or the attempt to copy asymmetry which is usually painfully evident?

This argument brings up still another issue. When considering esthetics as art, how shall we define an artist? Is he

a creator or a copyist? Is he a depicter or an interpreter? Is he an educator or merely a technician?

Should he portray what he sees or what he feels? If he portrays what he sees, with what kind of eyes does he see? If he portrays what he feels, with what kind of a soul does he feel?

Is art merely design, a distribution of masses, or a clever combination of light and shadow?

These questions are seldom satisfactorily answered in the schools of modern art.

There is a great division in modern opinion as to whether or not art should serve as a medium for the communication of ideas. In other words, should painting, sculpture, music, or the dance tell a story, or does its excellence depend upon its meaninglessness?

The modern tendency in art is to depart from all preaching and interpretation. To the average critic, a picture is worthless if it tells a story. To the true esthetician, modern art is, therefore, for the most part unsatisfying because it contributes nothing to the intellectual or spiritual values of life.

In a recent exhibition a place of honor was awarded to a painting which represented a side of beef hanging in a butcher's window. A small canvas of a badly drawn orange on a cracked plate was also regarded as exceptional. Fried eggs are also regarded as an enchanting form of still life, while paintings resembling Spanish omelettes are labeled as creative realizations of sunsets.

Such productions not only lack interest, they actually lack technical merit. The creators of these so-called pictures have never mastered the technique of draftsmanship, and for the most part have no fundamental knowledge of color.

Even these shortcomings might be forgiven, however, if the artist really possessed an idea.

There is something glorious in even an imperfect effort to do something that is noble and beautiful. We are all imperfectly striving toward noble and beautiful ends.

The greatest shortcoming of the average modern artist is the lack of an idea; he breaks the ancient Chinese axiom that nothing should be done without an adequate reason. There is good modern art but it is comparatively rare due to the present superficial attitudes which dominate racial culture.

All modern artists to the contrary notwithstanding, there is no satisfying art which does not tell a story, create a beautiful mood, or reveal a high inspirational quality in the soul of the artist.

Esthetics, as theory, infers a creative impulse supported by technical knowledge.

Of course, only a few highly evolved mortals possess the soul power to achieve greatly in the arts. Nevertheless beauty is necessary to every human being. If we cannot perform, we must at least appreciate. No one can be truly normal unless he has some esthetic appreciation. The love of the beautiful and the expression of beauty through some art enriches the life and protects spiritual values of man from the corroding influences of this commercial era.

It seems in order, at this point, to make a few practical suggestions concerning the application of esthetic principles to the life of the average individual.

Every serious student of the spiritual sciences should realize the full import of beauty as a ministering force in life.

The ancient Egyptians cultivated esthetics in all of its branches as part of the state religion. The Greeks passed laws prohibiting the construction of asymmetrical buildings or the exhibition or performance of art, drama, or music which did not conform to certain esthetic standards. The Greeks punished with exile and disgrace anyone who wilfully perverted any standard of beauty.

The Spartans destroyed at birth all deformed infants, lest deformity exhibited to the populace in their later years should corrupt the state.

These various measures were dictated by a profound understanding and contributed largely to the excellence of these empires and states. We all admire the nobility and beauty which distinguished the classical systems of philosophy and religion. If we would share the wisdom of the ancients, we must rise to their esthetic standards.

The absence of art or esthetic consciousness in the average home is a greater tragedy than may at first appear. This general indifference to beauty is an important factor in the widespread decadence of culture and integrity throughout the so-called civilized world.

People who are content to live in a home filled with gaudy cheapness and evidences of bad taste will find that their personal standards of life and thought are infected and corrupted by this unfitting and unlovely atmosphere.

Every student of philosophy and mysticism should realize the necessity of including beauty in his budget. He should realize that art is a living force and should place it above material luxury.

As a homely but literal illustration of this point, study the average home.

The rooms are filled with cheap chromos in over-gilded frames and inexpensive trifles accumulated at holidays and bridge parties. Ten dollars would be a high price for the total collection.

Few fine books ever invade the premises. Cheap editions, if any, badly printed and in gaudy covers fill the library shelf.

Practically no good sculpture ever reaches the average private home in America.

Is this condition really necessary in a country which has the highest per capita wealth of any country in the world?

The excuse is that, by the time the rent is paid, the installments on the frigidaire, radio, automobile, furniture, et cetera, are met, and the pressing bills of the month taken care of, there are no funds left with which to indulge an esthetic urge. *The truth, however, is that there is no urge.*

If a true urge existed it would take precedence over creature comforts, conveniences, and luxuries.

While it is undoubtedly true that many people cannot afford anything beyond the bare necessities of life, there are a great number who can afford good cars, good clothes, entertainment, a radio, and various social expenditures. All these can afford beauty.

We should cease to think of art as a luxury of the rich and realize that it is also a necessity of the poor. The strength of the nation is its middle class and it is this great middle class that needs the refining, purifying influence of fine art.

Beauty is a constant inspiration and an ever present help in time of trouble.

Any person who can afford the creature comforts such as are common in the average American home can afford, by careful planning, to possess at least one fine and beautiful example of esthetic art to inspire him and to become a part of his life. If the man who has been buying a new car each year will forego this luxury for a season and buy a good painting, a fine piece of sculpture, a rare book, or some object of beauty which pleases him, he will discover that the satisfying of the esthetic sense is one of the most practical ways of spending money.

Possibly one of the reasons why so few people are satisfied to stay at home is because there is so little of beauty in the home to sanctify and refine the environment. A house that is filled with numerous bric-a-brac and maudlin sentimentalities needs a thorough going-over. The ancient Mayan ceremony which consisted of burning all personal effects at certain intervals should be performed.

It is a common fault to believe that a room must be littered with a thousand eyesores in order to be furnished.

The wise man never forgets the dignity of space. Blank walls are much more artistic than the things which usually cover them. In a simple, uncluttered room one fine art object stands out—its beauty a benediction upon the whole environment.

The Oriental art connoisseur, whose taste bears witness to thousands of years of civilizing culture, seldom permits himself the luxury of more than one fine painting or beautiful ceramic to even a large room, and all of his furnishings

are consistent one with the other. He never mixes his schools of art or his periods of furnishings. To do so is to irritate the soul.

It is also painfully evident that the average person makes absolutely no effort to cultivate any of the arts in himself.

The radio takes the place of music in the home. Few persons are willing to train themselves in vocal or instrumental performance, or in the dance. The excuse given is that there is no financial future for such talents.

No thought is given to the really important issue—the development of the esthetic nature and the personal satisfaction and improvement to be derived from the ability to perform.

The average individual does not make a constructive use of his emotional energies.

The proper application of esthetic laws and principles will transmute instinct and appetite into creative impulse and artistic expression. Nearly all of the evils of human disposition arise from the repression or misapplication of emotional energy.

The hates, fears, griefs, and worries of mankind bear witness to undirected and untransmuted emotional energy. The disciplines of esthetics give legitimate expression to the impulsiveness of human nature.

We cannot be truly dedicated to beauty and, at the same time, fail to develop a certain inward grace. *The esthetic arts are the normal and natural channels for the manifestation of man's complicated emotional reflexes.*

Nearly all human beings are in some way emotionally inhibited. These inhibitions often break out in unbeautiful action and thought. These periodic outbursts, usually at-

tended by unfortunate consequences, can be prevented if the emotional life is allowed a beautiful and creative expression through some one of the several esthetic arts. These arts can fill empty lives, and the empty places in otherwise full lives.

There are people who feel that they are alone and neglected, and view their whole existence as a more or less tragic span. These persons can enrich themselves spiritually and emotionally through the theory and practice of artistic expression.

A LITTLE ESSAY ON BEAUTY

Beauty is an elusive power whose presence is an invisible asset, whose absence leaves a supreme need unfulfilled.

Beauty has been defined as symmetry or the harmony of form. It is a proper adjustment of parts, a reasonable synthesis of members, an order pleasing because it is proper.

Beauty is not identical with an object nor with the grouping of objects. It is a spirit which is created by the proper bringing together of a number of parts which may not be necessarily beautiful in themselves, but which produce a harmonious whole.

Physical beauty is invoked by a consistent coordination of elements. We may ask what is the criterion of consistency. With Plotinus, we may say that the soul is the criterion of consistency in man; rejoicing in beholding other natures harmonious to itself, it becomes the determinator of beauty.

The soul of man is rational. Rationality is simply beauty upon the plane of reason. Thus the rational soul, beholding other reasonable natures, rejoices in the similarity.

In addition to the beauty of form, we have beauty of sound, which is *harmony*; beauty of mode or tempo, which is *rhythm*; beauty of morality, which is *virtue*; beauty of mind, which is *intellect*; and beauty of spirit, which is the ultimate *good*.

The Platonic triad is the One, the Beautiful, and the Good, and the unity or wholeness of the world was erected upon this trinity.

The One was the substance of all natures and beings.

The Beautiful, the perfection of all natures and beings.

And the Good, the utility of all natures and beings.

Without beauty the soul of the people cannot develop properly and sanely.

We say that a man must eat in order to live. Not only does he need physical food, but there is a metaphysical nature within him which must be fed with a superior diet.

The soul is fed through the eyes and the other sense perceptions. That which is grotesque or distorted is a poison to the soul; sensing the asymmetrical figure through the faculties, the soul suffers from the shock of the incongruity. The inner nature feeds upon environment and he who surrounds himself with beauty nourishes his esthetic nature without which he must fail as a rational creature.

Beauty is essential to human survival. Deprived of its influence, man speedily deteriorates into a state of crassness and degradation.

Plotinus declares that the most worthy profession is the service of the beautiful and that to destroy beauty is the most heinous of all crimes. Greece produced the most beautiful civilization the world has ever known by emphasizing the necessity of esthetics and establishing beauty as one of the pillars of the state.

One of the great needs of our civilization is a greater emphasis upon esthetic ideals to modify the extreme utilitarianism of our age and thus permit the survival of the subtler element of culture.

THEURGY

The Living of Wisdom

THE seventh and last branch of philosophy is *Theurgy*, or Wisdom as divine magic. The word Theurgy is of most honorable antiquity and was gradually narrowed from a general sense until, by the Neo-Platonists and Gnostics, it came to have the meaning which we now infer. Theurgy is the "blessed magic" of the Egyptian Hermeticists.

In our ladder of philosophy, it is the seventh and highest of the rungs that men must climb if they would reach up to Truth.

In the old systems of wisdom, intellectual energy manifested through seven philosophical "truths" or, more correctly, six extensions and one central principle from which all the others derive their authority. This is explained in the Sepher Yetzirah in the description of the eternal temple of the ever-living Truth.

The "directions" are explained in the following manner: "There is North, East, South and West, above and below, and in the midst the Immovable Tabernacle of the Ageless One."

The first six departments of philosophy correspond to the directions or dimensions of wisdom, and Theurgy, the con-

summing part, is the immovable tabernacle, the very axis of rotating intellect.

Thus, Theurgy, or its equivalent, is to be found as the very heart of every great philosophical or mystical system.

To the Rosicrucian initiates, Theurgy was the *Silentium Post Clamores* of Michael Maier—the silence which follows after sound—peace after confusion—achievement after effort.

To Plato, Theurgy was the Unmoved Mover of intellect.

To the Oriental mystic, it is samhadhi or nirvana which consummates the restlessness of questing.

Wherever men have sought for Truth, they have come to realize that the search ends in a transcendent condition of achievement in suspension, the accomplishment of power which continues as power but ceases to be the cause of lower activity.

Philosophy is a universe in itself. As there is a physical world extending about us in nature and as nature, so there is an intellectual world extending about us in thought and as thought.

As mastery of the physical world brings with it a temporal superiority, so the mastery of the mental world brings with it a certain intellectual superiority.

As physical society consists of numerous strata of diversified merit and unmerit, so the intellectual world has its races, its classes, its castes, and its types.

As surely as men strive physically for that peace and security which has been the Utopian vision for countless ages, so, in the world of thought, men struggle for intellectual security. Security is sufficiency, and that which is insufficient, or inadequate, or inconsistent can never enjoy security.

The branches of philosophy are like continents, races, or species in physical nature. They are intellectual environments through which man must evolve mentally as upon earth he evolves physically.

As the world is made up of all its races and nations, so the empire of wisdom is made up of all the branches of thinking and knowing. This is the true key to the various obscure references to the "wise man's world" scattered through the writings of initiates and adepts.

To the layman whose consciousness is bound closely to the objects of external sense perception, the physical world with its problems seems very real and the world of wisdom remote and indefinite. But as man lives more and more in mind and less and less in matter, the intellectual universe emerges as a magnificent empire, and physical concerns, in their turn, become remote and indefinite.

Wisdom brings the human mind gradually up to Truth. It also reveals the laws which govern Truth, for Truth is perfect motion in the universe.

By motion we infer what the wise intended by that word—not a running to and fro in confusion, but rather a transcendent vibration, a motion within movement, a motion without movement, an indescribable pulsing which supports being.

Through the six directions or branches of philosophy is approached the radiant center of wisdom; therefore these branches correspond to the six conditions of being depicted by the Bhava Chakra of Tibetan Lamaism. According to this system, there are six states of being and then Buddhahood, which transcends them all. He who masters the seventh pos-

sesses a true knowledge of the other six. But no mind, limited by any of the other six, can possess a knowledge of the seventh.

It is known to the wise that there is no final satisfaction even in the possession of knowledge, for knowledge is accumulated from the six paths which lead to truth. Thus a man who possesses an accumulation of so-called fact is not necessarily happy. Rather, knowledge depresses the average person unless that knowledge is tinctured and transmuted by a certain understanding and true illumination is achieved.

This may be described in terms of alchemy.

Within the curious symbolic bottles and vessels of the Hermetic philosophers, seven radiations or refinements of base elements must take place before the Wise Man's Stone, or the Ruby Medicine, is achieved. The seventh condition of the medicine or stone is described as absolutely transcendent. The elements have been transmuted into a pure spiritual substance which contains all powers and properties within itself.

This sublime essence is merely a symbolic term to signify pure consciousness, which possesses the perfect power of transmutation and is the all-sufficient medicine of the Paracelsian adepts.

In philosophy, Theurgy is this medicine. It is the pure spiritual gold extracted from the baser compounds of arts and sciences.

It is absolute wisdom which, like an Hermetic medicine, cures the diseases of the mind, its doubts and inconsistencies.

All knowledge, therefore, avails not unless it be quickened and rendered alive and perfect by those ageless Mysteries by

which, as the Greeks have expressed it, men are lifted upward "through the body of the blessed God" (Nature), and are finally mingled with that Divine Consciousness which sustains the world upon the eternal foundations of wisdom alone.

Throughout this book it has been my especial purpose to emphasize the Pythagorean viewpoint that philosophy is not only the science of thinking but the science of perfect living.

Man's physical body is a chemical compound and the subtler elements of this compound are profoundly affected by thoughts, attitudes, emotions, impulses, and actions. Philosophy as a rate of vibration must be set up in the body and in the soul as well as in the mind.

We seldom associate thought and metabolism, nor do we realize that body and spirit are bound together by certain inseparable sympathies. As Fludd has shown in his curious diagrams, form is externalized consciousness, and consciousness is internalized form.

Consciousness circulates through its seven bodies as a man might wander through the seven rooms of his house. Although the body is the least of the seven apartments which the poet has termed the "mansions of the soul," it is, nevertheless, an integral part of man's complete economy. Philosophy flowing into the body brings to the lower man a sense of physical fitness, even as when flowing into the mind it produces the condition of mental sufficiency.

Theurgy as philosophy is that ever-flowing fountain of wisdom which, springing up from the deep sources of the soul, waters and renders fertile all parts of the nature. Thus, philosophy is that "everflowing good" of the Chaldean Oracles—the fountain of everlasting life referred to in the Gospels. Those who drink of it shall thirst no more.

The term *thirst* should be interpreted to signify the quest for Truth which only wisdom can satisfy.

The Theurgist, therefore, is one who is satisfied with wisdom, whose quest has ended in achievement, and whose whole being is radiant with a perfected wisdom.

We may well say that knowledge is gathered from contact with external sources of information but that true wisdom comes only from within.

Dr. Rowley, chaplain to Lord Bacon, in describing the profundity of his lordship's wisdom, explained that his knowledge came not from books, though he read much, but rather from some hidden source deep within himself. Wisdom from within is true wisdom and divine magic.

It is said that in ancient times the gods of nature willingly revealed themselves to the Theurgists, concealing nothing from these perfected men. When inspiration, intuition, imagination, and reason are all trained, directed, and united in one sublime faculty, he who possesses this faculty possesses the key to all natural mysteries.

We seek to achieve this high and glorious end according to the laws which have descended to us from those hierophants of the old Wisdom Teachings, who are rightfully designated "princes of the royal secret." The philosopher seeks not worldly knowledge alone nor skill in worldly arts, but rather he aspires, if humbly now, to that greatest wisdom which "surpasseth understanding."

The Alexandrian Theurgists, the blessed masters of the divine art, were regarded not only as men supremely wise and entirely good, but also as magicians possessing an extraordinary power over natural phenomena. To these initiates philosophy as Theurgy released wisdom through action.

Wisdom in action becomes a divine magic and he who possesses it gains supremacy over self, circumstance, and accident.

The temples of the old Mysteries have for the most part vanished from our modern civilization. Men addicted to the smaller purposes that make up our present living seldom set forth in this day upon the divine adventure of self-perfection.

Although human customs have greatly changed and the race is obsessed with many new opinions, the essential facts of the spiritual quest remain unchanged. Though many paths have been devised which lead to false gods and empty shrines, the *old road*, Buddha's middle path, still winds its ancient way to the Hidden House of the Holy Spirit.

But as of old, the Wise Man's House is obscured by numerous clouds, nor can it be come upon by accident. Each seeker must find the ancient landmarks for himself, and having once established himself upon the proper road, he must continue thereon with all diligence, inspired with the strength to do, the courage to dare, and the wisdom to be silent.

The Sphinx still guards the road. To each wayfarer she propounds her riddle and each in turn must answer it or perish. In *The Wisdom of the Ancients*, one of his rarest and least known works, Lord Bacon declares the Sphinx to signify science, a composite creature, its body made up of many branches of learning, eternally propounding the "riddle of the unsolved."

The man who finally answers the riddle is described as crippled, having a curious infirmity of his feet by which he can progress but slowly. Lord Bacon interprets this to signify that those who hasten towards knowledge usually reach it unprepared.

Harpocrates, the Egyptian god of silence and of truth, likewise was crippled in his lower members. The ends of Truth are not easily to be attained. The spirit in man which desires wisdom would of itself fly quickly to the source of light, but its lower parts, the physical animal man represented by the feet, will not carry it. Having a deformity in them (ignorance) they hold back or retard, rendering laborious and difficult the achievement.

To the philosopher the Sphinx is more than the literal sciences of the modern world. It is the whole body of natural learning. It is that monstrous composita made up of all those unreconciled and undigested opinions with which man must struggle and reduce to order if he is to solve the enigma of life.

The Sphinx of the Theban road has a human head, signifying mind; the wings of a bird, representing theology and emotion; and the body of a lioness, inferring science and the physical world.

She represents the three parts of the external universe and the three potencies within man.

She is the outer life with its three natures, mental, emotional, and physical. The lioness is the fixed opinion of material knowledge, science, which has proclaimed itself the king of beasts and lord of the animal creation.

By the wings is also portrayed emotion by which man is borne hither and yon upon the excesses of his feelings. Theology would soar to heaven upon the pinions of dogma. Dominated by the contradictions and abstractions of theological speculation, man flutters about in the airy interval between heaven and earth.

The head is mortal intellect which is always asking but never answering the vital questions of life. By this head is well symbolized unenlightened thought. The world of the uninformed is under the despotic sway of opinion. In the presence of the true Œdipus, he who possesses the answer to its riddle, the empire of material philosophy, material theology, and material science collapses. It cannot survive truth.

The riddle which the Sphinx propounds is itself most significant: What walks on four legs, then on two, then on three?

Of course the answer is man. Œdipus explains that in infancy the human being crawls upon all-fours, in maturity stands on two legs, and in great age adds a staff to lean upon.

This solution is quite exoteric but conceals a mystery within it. The four legs of infancy are really the four elements of which the physical body is composed, according to ancient belief. The two legs represent intellect which supports itself by the theory of comparative estimates, two being the Pythagorean number of comparison. The staff is philosophy. The soul, reaching great age, leans upon the symbol of universal truth.

The use of the number three infers the triune nature of man's spiritual being. Thus he is first supported by the body, then by the mind, and lastly by the spirit.

The Sphinx, thus unveiled, casts itself from the cliff and perishes, for the material universe can no longer dominate the life of any individual who perceives the wholeness and the purpose of the Universal Plan.

In all the ancient systems of spiritual culture the Theurgist, armed with *words of power*, achieves mastery over the dragon of illusion which guards the gates of wisdom.

The Egyptian neophyte slays the great serpent that keeps the door of the Hidden House.

The Persian adept overcomes Ahriman, the "old serpent" who has rebelled against the kingdom of light.

Siegfried, the disciple of Gothic rites, drives his sword of enlightened will through Fafnir who guards the stolen treasure of the Nibelung.

Buddha under the bo-tree remains unmoved, and leering Yama, lord of death, must bow before him.

As the great magician of the Lamas, Padma Sambhava, with the thunderbolt of Indra scatters the hosts of ignorance and perversion, so all true Theurgists overcome the limitations of material knowledge with the powerful ray of inner truth called in ancient symbolism the *word of the Magus*.

The Taoists, master metaphysicians of China, have curious collections of symbolic pictures which set forth with a peculiar force the mysteries of the theurgic art.

In a series of such paintings, the first shows a man trying to catch a great black water-buffalo. In the second picture, he is leading the animal by a halter, somewhat against its will. In the third picture, the head of the buffalo has turned white. In the fourth, fifth, and seven scenes the black disappears entirely, leaving the animal pure white. In the eighth scene, the white buffalo is shown led by a man across the clouds of heaven. In the ninth picture, the buffalo has entirely disappeared, and nothing but the man remains.

The series concludes with a tenth diagram. The man, the sky, stars, and all have disappeared and nothing remains but

a large circle on a white field—the circle itself a symbol of eternal Tao. *

The symbolism is, of course, evident to students of the ancient wisdom.

The great black animal represents the material nature of man—this material nature including not only the physical body but all the materialistic impulses of the mind and the heart—in other words, the whole animal complex or focus which dominates in the unenlightened man.

Self-control is the first halter by which the animal is brought under the dominion of the true man. Through the disciplines of philosophy, the black buffalo gradually turns white, that is, body becomes purified and regenerated, beginning with the head, for the mind is the first to perceive the task to be accomplished.

The last parts to be redeemed are chakras at the base of the spine which have control over the appetites and animalistic impulses. When this is finally accomplished, the white buffalo—the purified body—is transported to the Olympian spheres above the clouds.

In other words, the body walks with God as described in the translation of Enoch.

Finally the whole body is absorbed into consciousness. The animal disappears entirely and nothing remains but the meditating man and the sky.

Then comes the moment of the supreme Theurgy—the nirvana of philosophy. The man, the sky, and all disappear, and nothing but absolute Truth remains. The Great Work has been completed.

* See pages 161 - 183

THE BEGINNING OF GREEK PHILOSOPHY

GREAT SAYINGS OF THE SOPHISTS

DEFINITIONS IN PHILOSOPHY

THE LOTUS OF THE LAW

THE TEN BULLS

THE DESTRUCTION OF THE ALEXANDRIAN LIBRARY

THE BEGINNING OF GREEK PHILOSOPHY

Greek philosophy had its beginning in the observations and sayings of seven philosophers who had an intense mutual admiration for the wisdom and learning of the others.

They were called the Seven Sophists, an honorary title signifying intellectual excellence in no way limiting or identifying the nature of thought. It was they who formulated the laws that resulted in the establishment of the Greek civilization. Upon the foundation which they laid, the Hellenic states rose to superlative heights of culture and gave the world the greatest aggregation of thinkers ever produced by a single people.

The opinions of the sophists were so varied that their thought is not susceptible of organization into any general body of doctrines.

Philostratus thus defines the sophistry of the early Greeks: "We must regard the ancient sophistic art as philosophic rhetoric. For it discusses the themes that philosophers treat of, but whereas they, by their method of questioning, set snares for knowledge, and advance step by step as they confirm the minor points of their investigations, but assert that"

they have still no sure knowledge, the sophist of the old school assumes a knowledge of that whereof he speaks. At any rate, he introduces his speeches with such phrases as 'I know,' or 'I am aware,' or 'I have long observed,' or 'For mankind there is nothing fixed and sure.' This kind of introduction gives a tone of nobility and self-confidence to a speech and implies a clear grasp of the truth."

Many philosophers won the title of sophist, but the word later fell into disrepute until it came to signify a professional teacher or one who taught philosophy for a prescribed fee. Most references to the sophists which have descended to us originated among their adversaries, one of the chief of whom was Socrates who accused the sophists of his time of prostituting knowledge for gain.

Thales was considered the foremost of the Seven Sophists because he was deeply versed in natural wisdom, whereas the other six were honored principally for their eminence in jurisprudence, morality, and ethics.

THALES (B. C. 640 - 546) was of Phoenician extraction. He has the distinction of being the first upon whom the title of sophist was conferred.

Thales spent the greater part of his life in travel. He was initiated into the Mysteries of the Cretans, penetrated into Asia, and his last and most extensive journey was to Egypt where he was instructed in the arts and sciences by the priests of the temple of Jupiter at Memphis.

He was regarded with special veneration because he was the first of the Greeks to engage in speculative learning. Though deeply versed in occult lore, his philosophy was evolved within his own mind. Having received no aid in

the interpretation of the elaborate metaphysics of the Eastern nations, he was dignified with the additional title of the self-learned.

Cicero acknowledges Thales to be the first author of philosophy; Strabo, that he was the first of the Greeks to inquire into natural causes and mathematics.

Plutarch calls him the inventor of philosophy; Justin Martyr, the most ancient of philosophers; and Tertullian, the first of natural philosophers.

The basic principles of the philosophy of Thales are as follows:

1. Water is the first principle of all natural bodies, from which they come, of which they are composed, upon which they subsist, and to which they ultimately will be resolved.

2. Humidity, because it is present in the seed of all living creatures, is the basis of generation.

3. God is that which hath neither beginning nor end.

4. The world is full of gods and heroes which exist invisibly in the air; and in their invisible states these entities are called souls.

5. Soul is a self-moving nature having within itself the power of moving other things.

6. The world is alive and God is the soul thereof, diffused in the medium of water through every part.

PITTACUS of Mytilene in Lesbos (c. B. C. 650 - 570) combined both military and judicial power. The people of Mytilene chose him as general of their armies, and later, by popular vote, elevated him to the tyranny with absolute rulership over the state.

He governed for ten years, greatly improving the laws. Feeling his age unequal to the burdens of government, he resigned in spite of the protests of the people.

Pittacus is remembered chiefly for what is called his great sentence—two simple but all-powerful words. *Know opportunity.*

His political precepts may be summed up in his own statement as preserved by Plutarch: *That ruler is indeed happy who has made his subjects afraid, not of him, but for him.*

Being a man in high position, sorrow weighed heavily upon the soul of Pittacus. On one occasion he was moved to say: *Reproach not the unhappy, for the hand of God is upon them.*

Like Socrates, Pittacus was unhappily married to a woman who was above him by birth and station. On one occasion his wife overthrew the table at which he and some friends were dining. Seeing that his friends were troubled, Pittacus remarked: *Each of you has some misfortune; he is happiest who has none more serious than a nagging wife.*

Pittacus forgave the murderer of his own son and set him at liberty, saying: *Pardon is better than penitence.*

The following are representative of the precepts of Pittacus:

The greatest good is to do the present thing well.

It is the duty of a wise man to foresee evil and to prevent it.

It is the duty of a valiant man to overcome evil when it is at hand.

The past is certain; that which is to come is obscure.

BIAS, of Priene, (B. C. 6th century) had the title of sophist conferred upon him because he purchased from slavery some captive Messinian girls and reared them as his own daughters, later giving them portions of his estate and returning them to their own parents.

Bias was much given to pleading causes of the oppressed, and was famed throughout Greece for his knowledge of jurisprudence. Those who came to him seeking advice on the problems of right living invariably received this answer:

Before you perform any act, behold your own face in a mirror. If your face seems handsome, do some handsome thing that is worthy of it. If it seems ill formed, do some beautiful deed that will supply the defect of nature.

The death of Bias was a dramatic event. After pleading the cause of a fellow-citizen in the courts, Bias, who was very old, seated himself to await the decision of the judges. The court rendered judgment in favor of Bias and disbanded, only to discover the aged jurist dead in his seat.

Bias was not the founder of any important philosophical system, but he is honored principally because of his deep practical insight into the issues of daily life. The following are representative of his precepts:

He is indeed unfortunate who can not bear misfortune.

It is a disease of the mind to desire after such things that can not reasonably be obtained.

The most difficult thing to bear courageously is a change for the worse.

It is better to decide a difference between our enemies than between our friends, for in the first instance one of our enemies will become a friend, but in the second instance, one of our friends certainly will become an enemy.

We should so live that it becomes of no moment whether life be long or short.

That leader of the state gains most glory who first himself obeys the laws of his state.

Those who busy themselves in vain knowledge resemble owls which see only in the night [opinions], but are blind in the light [facts].

SOLON (B. C. 639 - 559), Archon of Athens, was one of the noblest and wisest of the Greeks. He earned for himself the title of the Eloquent because he was without a peer in discourse, rhetoric, or poetry.

Solon was the great lawmaker of the Athenians. Of law he wrote: *Laws are like cobwebs which entangle the weak, but through which the greater break uninjured.*

Being asked what constituted a well-ordered city, he answered: *That in which the citizens obey the magistrates, and the magistrates obey the laws.*

Solon studied philosophy with Psenophis of Heliopolis and Sonches of Sais, the most learned and venerated of the Egyptian priest-philosophers of the time, by whom, according to Plato, he was taught the language of the Atlanteans.

Solon declared that there was but one thing that man had to fear, namely, that he would die before he became a philosopher. Solon shared the philosophic extension of life, for he died at an advanced age, ordering his friends to carry his bones to Salamis, the city of his birth, there to burn them and cause them to be scattered over the country.

Solon loved knowledge to the end, and on the day of his death lifted his weary head to catch the words of some friends

who were discoursing. Being asked why he did this, he answered: *That I may learn even while I am departing from this life.*

Here are a few fragments from the wisdom of Solon:

If all men should bring their misfortunes together in one place, each one would carry his home again rather than take an equal share from the common stock.

The happiness of the outward life arises from honest action and temperate living.

To one who complained of the weight and number of his troubles, Solon said: *Come into this tower and view the buildings below. Ponder upon the number of sorrows that heretofore, now, and henceforth shall dwell together under these roofs, and speak not of misery as though you bore them all.*

Reason concerning hidden things from those things which are apparent.

CLEOBULUS (B. C. 6th century), tyrant of Lindus, was lineally descended from Hercules. He is described by Suidas as "excelling in wisdom, outward beauty, and physical strength all those of his time."

He was learned in the philosophy of the Egyptians, and prepared many precepts and doctrines for the consideration of rulers.

He wrote considerably and composed about three thousand verses.

His daughter was a powerful influence in his life, having received every benefit which education could bestow, a circumstance unusual at that time.

Cleobulus died when he was over seventy years of age and his memory was perpetuated by the grateful citizens of his state.

The most famous precepts of Cleobulus are:

Do good to your friend that he may be more your friend, your enemy that he may become your friend: for we should beware of the calumny of friends, of the treachery of enemies.

Marry with your equal, for by matching into a higher family, you procure masters, not kinsmen.

Educate your daughters as you do your sons.

A prince may be happy if he trust none that are about him.

Devote your life to something which is excellent.

Moderation is the greatest virtue.

Rich, be not exalted; poor, be not dejected.

Learn to bear the changes of fortune.

Take care of thy body and soul.

It is better to love to listen than to love to speak.

Hear willingly, but trust not hastily.

When any man goeth forth, let him consider what he is to do; when he returns, examine what he hath done.

It is better to know many things than to be ignorant of all.

PERIANDER (B. C. 625-585), second tyrant of Corinth, came to be included among the seven sophists because of his great power and the wide sphere of his influence. He traced his ancestry from Hercules through an unbroken line of twenty-two generations on his mother's side.

Plutarch declares that Periander became tyrant or ruler by an hereditary disease derived from his father—by disease, Plutarch intimated inherited power. Being a wise prince,

however, Periander sought to purge himself of this disease by association with the wisest of the Greek thinkers, and by the cultivation of democratic relationships with his subjects. He became a patron of learning, both philosophical and judicial.

With advancing years, Periander developed an excessive melancholy, and at last ordered his own death in the eightieth year of his age. He so cunningly devised the method of his decease that the time and place of his burial remained unknown. The Corinthians erected for him a monument over an empty tomb.

Of his wisdom, the following sentences have been preserved:

A good mind in a human body is the greatest in the least.

Conceal thy misfortune that it may not gladden thy enemies.

Pleasures are mortal, virtues immortal.

A democracy is better than a tyranny [absolute monarchy].

A successful democracy must have in it something of aristocracy.

In good fortune be moderate, in bad prudent.

So conduct yourself that during life you will be praised, and in death, beatified.

To your friends be the same in prosperity and in adversity.

Use new diets, but old laws.

Love, and not armies, must guard the persons of the great.

CHILON of Lacedaemon (B. C. 6th century) was a philosopher of such superior wisdom that his words ranked among those of the oracles. Three of his precepts, on the

authority of Pliny, were placed in the temple of Delphi, inlaid in letters of gold in marble. These precepts were:

Every man to know himself.

Desire nothing too much.

The companion of another's money and strife is misery.

Chilon once asked Aesop what Jupiter was doing. The famous writer of fables replied: "Jupiter continually is pulling down the high and raising up the low."

Chilon died embracing his son after the youth had been declared the victor in the Olympic games. The aged man's joy was so excessive that his heart was unable to stand the strain.

On one occasion he declared that love and hate are the most fierce of the affections of the soul. For this reason he fashioned the precept: *Love all things as though some time you might hate them; and hate all things as though some time you might love them.*

Among the moral sentences of Chilon are the following:

The learned differ from the unlearned in that the wise have a good hope.

Three things are difficult: To conceal secrets; to make use of leisure; and to bear the injuries of the unjust.

A ruler of the state must not think upon any transitory or mortal things, but upon those things that are eternal and immortal.

If you are strong, behave mildly that you may be respected rather than feared.

Fear that man who is inquisitive into the business of others.

Let not thy tongue run before thy mind.

Prefer honest loss to unjust gain.

Go slowly to the feast of your friends, but go swiftly to their misfortunes.

GREAT SAYINGS OF THE SOPHISTS

(From the collection of Sosiades.)

Follow God.
Obey the law.
Worship the gods.
Suffer for justice.
Respect hospitality.
Govern thy anger.
Exercise prudence.
Love friendship.
Honor providence.
Emulate wisdom.
Praise virtue.
Do what is just.
Practice generosity.
Be a lover of wisdom.
What thou knowest, do.
Converse with the wise.
Envy none.
Reverence the good.
Curb thy tongue.
Make use of thy wealth.
Be grateful.
Wait for opportunity.
Expect age.
Boast not of strength
Be not weary of learning.

Blame not the absent.
Teach those that are younger.
Confide not in wealth.
Trust not fortune.
Declare no secrets.
Begin no injury.
Know thyself.
What thou hast received, restore.
Abstain from bloodshed.
Aim at things that may be acquired.
Blame only the present.
Examine without corruption.
Be benign to all.
Crown thy ancestors.
Deride not the dead.
Be not troubled on every occasion.
Apply thyself to discipline.
Husband time.
Instruct thy children.
If thou hast ought, gratify others.
Fear deceit.
Speak well of all.
Judge according to equity.
Approve hope.
Hate dissension.
Go through thy undertakings fearlessly.
Admire oracles.
Love those thou maintainest.
Promise none.

Be in childhood modest, in youth temperate, in manhood just, in old age prudent. Die untroubled.

DEFINITIONS IN PHILOSOPHY

To appreciate the scope and value of philosophy and its superiority over every other branch of learning, it seems appropriate to consider briefly the opinions of learned men relative to the importance and dignity of this noblest of human institutions. The quotations which follow are for the most part verbatim, but in a few cases the original statements have been slightly condensed, in no way, however, adding to or altering the meaning.

HUME: *Be a philosopher; but amidst all your philosophy be still a man.*

Learning should never separate a man from his world, nor cause him to feel himself superior to others. Rather philosophy should bring him closer to the heart of mankind and bestow upon his soul a realization of the dignity of all life and the identity of all creatures.

CICERO: *Philosophy, rightly defined, is nothing but the love of wisdom.*

The soul, ultimately disappointed in human relationships, must turn from its attachment to outward forms and bestow its affection upon those imperishable truths which alone can satisfy man's yearnings.

SOUTHEY: *Philosophy is of two kinds: that which relates to conduct, and that which relates to knowledge. The first teaches us to value all things at their true worth, to be con-*

tented with little, modest in prosperity, patient in trouble, equal-minded at all times. It teaches us our duty to our neighbor and ourselves, but it is he who pursues both that is the true philosopher. The more he knows the more he is desirous of knowing; and yet the further he advances in knowledge, the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of the immortal soul. To understand this is the height and perfection of philosophy.

From this definition it becomes apparent that sacred and secular knowledge are but the aspects of one divine institution. True philosophy is not satisfied to reason only upon mortal concerns, but rises to loftier speculation, intent upon discovering not only the Law, but the Maker of the Law.

GIFFORD:

*Divine philosophy! by whose pure light
We first distinguish, then pursue the right;
Thy power the breast from every error frees,
And weeds out all its vice by degrees.*

It is most fitting that a definition of philosophy should come to us in verse, for as science is the prose of living, so philosophy is the poetry of existence. By the perception of divine realities we come finally to rhyme all the dissonant lines of life.

EPICTETUS: *All philosophy lies in two words: Sustain and abstain.*

The wise man sustains his reason by feeding it upon a sufficient diet of thoughts. He abstains from that which will bring sickness to his mind by eliminating from his thinking and living all thoughts and actions which are unreasonable and destructive.

COLERIDGE: *In wonder all philosophy began; in wonder it ends; and admiration fills up the interspace. But the first is the wonder of ignorance, the last is the parent of adoration.*

Only the philosopher possesses the power of intelligent appreciation. To the wise man the wisdom of the universe becomes apparent. From the intelligent contemplation of existence arises a full realization of the perfection of that Parent Cause upon which all creation hangs.

CICERO: *To study philosophy is nothing but to prepare oneself to die.*

We may face the small issues of the day with ignorance and still preserve some small illusion of security, but in the presence of that great transition which is the inevitable fate of all men, our only security lies in some adequate appreciation of the universe and its plan.

QUARLES: *Make philosophy thy journey.*

How wise was that old emblem-writer when he perceived that life is a journey in wisdom, action an experience in knowledge, and truth the whole purpose of our being.

EPICTETUS: *The first business of philosophy is to part from self-conceit.*

A man who over-estimates himself will under-estimate his world. To be humble is to admit the greatness of the universe. Out of a becoming humility arises the capacity for understanding.

MAX MULLER: *Philosophy is the knowledge of the limits of our knowledge.*

Beyond the small circle of the known stretches an eternity of uncertainties. Of this the wise man is aware, but he has found security in the realization that beyond the eternities of the unknown again is the all-sufficient circumference of Truth.

ARISTOTLE: *Philosophy is the science which considers Truth.*

Though Pilate's question remains unanswered, it is the opinion of the wise that it is not unanswerable. The philosopher knows that there is but one way to discover Truth and that is to become Truth. Philosophy is the science of becoming.

BULWER-LYTON: *Real philosophy seeks rather to solve than to deny.*

When the temple of wisdom is completed much of its foundation will be made up of stones which sophists have rejected. There is no virtue in denying things as they are, but there is great virtue in discovering the reason for things as they are.

SENECA: *It is the bounty of nature that we live, but of philosophy that we live well; which is, in truth, a greater benefit than life itself.*

To live without thinking is to descend to the state of the brute, but to crown life with intelligent action is to rise to the estate of the superman.

LAVATER: *True philosophy is that which makes us to ourselves and to all about us, better.*

There is no merit in wisdom, there is no reward in knowledge, there is no comfort in faith, unless these things mani-

fest outwardly, subduing the violence of action and bringing us to a harmless mode of existence.

NISBET: *The modern skeptical philosophy consists in believing everything but the truth, and exactly in proportion to the want of evidence; in making windows that shut out the light and passages that lead to nothing.*

Philosophy is nothing if not noble; it is of no value unless it inclines the race to gentle virtue and noble action. To the measure that it fails to adore the One, serve the Beautiful, and venerate the Good, it fails to be philosophy.

VOLTAIRE: *The discovery of what is true, and the practice of that which is good, are the two most important objects of philosophy.*

Thinking is not merely an exercising of the mind, it is a directing of the mind. Only such as have organized thought to the accomplishment of some actual good are worthy to be denominated wise.

SHAFTESBURY. *The sum of philosophy is to learn what is just in society, and beautiful in nature, and the order of the world.*

Philosophy is founded upon vision and experience—vision to perceive a noble end and experience to modulate man's natural impulse to over-hasten the reformation of his world.

PLUTARCH: *Philosophy is the art of living.*

The arts are sciences of the beautiful, and if philosophy be the art of living, it must be the art of living beautifully.

SHAFTESBURY: *It is not a head merely, but a heart and resolution, which complete the real philosopher.*

Reason arises not from intellect alone but from the whole life. It is built upon wise thinking, generous feeling, and trained perceptions.

THOREAU: *To be a philosopher is not merely to have subtle thoughts; but to so love wisdom as to live according to its dictates.*

Philosophy is first living, then thinking. The philosophic life is the only foundation upon which an intelligent life can be built.

SENECA: *Philosophy is the art and law of life.*

By this Seneca infers that philosophy is a rule of procedure, a code of living by which man becomes worthy of happiness.

JOHN SELDEN: *Philosophy is nothing but discretion.*

By discretion we should understand that regulation of action by which all intemperances are controlled whether they be of the mind or of the body. He who is discreet is above an unreasonable act and justly may be termed wise.

COWLEY: *To be a husbandman, is but a retreat from the city, to be a philosopher, from the world; or rather a retreat from the world as it is man's into the world as it is God's.*

The world of God and the world of man are not separated by any distance other than the interval of understanding. As we grow wise we depart not into some distant country, but rather we perceive the wise man's world emerging from the very ignorant world of our own sphere.

BURKE: *Philosophy is queen of the arts and the daughter of heaven.*

The wisest of the sages always have maintained that wisdom had its beginning not among men, but among the gods from whom it descended for the salvation of humanity.

SENECA: *Philosophy is the health of the mind.*

It is normal for man that he should think well, but the blight of materialism has destroyed his birthright to wisdom. It is necessary, therefore, in this benighted age for each man to struggle valiantly if he is to achieve to a normal and reasonable state.

LONDOS: *A true philosopher is beyond the reach of fortune.*

To be truly wise it is necessary so to love wisdom that there is no place left in the mind for anxieties concerning the temporal state. He who lives in desire for plenty or in fear of loss has no right to call himself a philosopher.

SIMS: *Philosophy is reason with the eyes of the soul.*

The intellect in itself can perceive nothing beyond that which is intellectual, but the intellect when quickened with spiritual perception bestows the philosophic viewpoint.

HARE: *The business of philosophy is to circumnavigate human nature.*

A philosopher must be fortified against himself. Philosophy is a conspiracy against the inadequacy of ourselves. By it we are given courage to act more nobly than is natural to the human animal.

LAMARTINE: *Philosophy is the rational expression of genius.*

We may define genius as special aptitude, but when special aptitude is directed to the most important of all efforts, the perfection of self, it is termed philosophy. A philosopher is a genius who has discovered the most perfect use of his abilities.

JOUBER: *Whence? whither? why? how?—these questions cover all philosophy.*

Whence—God.. Whither—to God. Why—Law. How—Wisdom.

From the Infinite to the Infinite we must proceed. The why of life is known only to the Maker. But from philosophy we learn how to fit ourselves for final identity with Cause.

CARLYLE: *The philosopher is he to whom the highest has descended and the lowest has mounted up; who is the equal and kindly brother to all.*

Between heaven and earth stands the wise man. His earthy part has been raised to its highest perfection as the instrument of a divine purpose. The higher part, the soul itself, has become tolerant of the limitations of the body and wise in its own weakness, is tolerant of the limitations of all other things.

THE LOTUS OF THE LAW

A Philosophical Fable

Lu, the ancient one, had spent the day gathering wood. The shadows were falling in the valleys, the sun hung like a globe of blazing copper upon the peaks of the Jade mountains.

Lu bent his back to a great bundle of faggots, and, leaning heavily upon a crooked stick, prepared to descend the narrow path that led downward into the gorge below.

A long, slanting amber beam from the setting sun streaked like a golden road across the sky, gilding with its glow a verdant hillock where a rushing stream from the mountain fell in cascades to a pool below. A sweet song sounded from the peaks, to be echoed and reechoed from the depths.

The song seemed to come from the sun, and as Lu gazed into the copper glow, he saw the figure of a man walking slowly down the road of light. As the figure came closer, Lu saw that it was a Buddhist monk with flowing robes and shaven head. The monk carried in his hand a small musical instrument resembling a lute, and Lu heard the words of an ancient Buddhist chant drifting to him on the breath of the evening.

Down the pathway of the sunbeam moved the monk in his yellow robes until at last he placed his foot upon the grassy hillock by the side of the waterfall.

Seating himself upon the carpet of short green grass, the monk gathered his robes about him and with the lute across his knees chanted the slokas of the ancient Law.

Lu hastened down the mountain, his bundle of faggots forgotten.

He prostrated himself before the elder of the village.

The elder told his prince, and it was thus that the emperor came to know.



A colorful procession moved slowly along the narrow path which wound through the depths of the gloomy gorge. First came gaily caparisoned knights in bamboo armor, their small shaggy horses trapped with purple and gold brocade. Then followed yeomen, armed with long bows and wearing corslets of elephant hide studded with gilded bosses.

Behind them marched in solemn step princes of the state in flowing robes of green and saffron, each with a tablet of ivory, and gold threads braided in his queue.

Next came twelve youths, musicians of the court, playing soft sweet music upon amber flutes and tinkling little bells of jade.

In the midst of this proud company moved a glorious palanquin of scarlet lacquer borne by long handles upon the shoulders of twenty pages who marched in rhythm to the jadestone bells. The palanquin was hung with countless curtains of the sheerest and most diaphanous silk. In the midst

of these gauzy billows, upon a throne of jewels, bearing a scepter of purest lapis lazuli, sat the Emperor of China, Son of Heaven, the living glory of the ages.

Behind his serene augustness walked the privy councilors, the ministers extraordinary, the mandarins, and a great body of the powerful and the learned wearing black hats with coral buttons.

Lastly there were more yeomen and more knights and a concourse of peoples from the countryside who followed at a respectful distance.

Pomp had come forth to meet a prophet.

Word had reached the imperial ear that a man of great wisdom had come down from the sky on a ray of the setting sun and had established his hermitage in the shadows of the ancient gorge by the edge of the mountain stream. For many days the song of the Lohan had greeted the dawn and the voice of the sweet singer of the Law had mingled with the voice of the rushing waters.

The emperor had traveled for many hours and now, as the afternoon sun hung upon the ragged peaks of the Jade mountains, the ravine widened and the path led into a pleasant glade fringed with gnarled trees and great boulders that in some remote age had crashed from the cliffs above. The procession halted, the musicians ceased their playing—the journey was ended.

A thin waterfall descended from a great height over fantastic rocks and scattered a mist upon the small pool below. In the shallows of the pool played carp of brilliant hue, and over its cool surface hung purple dragonflies. Beside the pool, on a cushion of soft grass which grew on an outjutting of

disintegrating rock, sat an ancient man wrapped in the folds of a voluminous cloak. His knees were drawn up before him and his chin rested on his folded hands. Two great dark eyes seemed to glower out from under the folds of the cape which formed a covering for his head.

Before the Lohan was a narrow shelf of rock upon which stood a rare and delicate vase of white crackleware. Beside the arhat lay his lute and his begging bowl.

The palanquin was lowered to the ground, to rest on dragon's claws of teak, and the Son of Heaven stepped from his seat and came toward the weird figure on the rock who neither moved nor spoke.

His supreme augustness knelt upon the path, and, striking the hard earth three times with his forehead, he addressed the Lohan with these words:

"O most exalted Father, most exquisite sage, the earth with all its treasures pays homage to the Eternal! I salute the Law, I salute the Buddha, I salute the Three Jewels, I salute the Eight Priceless Truths, I salute one who practices perfectly the Six Paramitas. O most excellent and exalted arhat, I salute the embodiment of the virtues and crave that I may receive from you the substance of the Blessed Truth. Reveal to me, O sage, the verity of the Law. Impart to me the everlasting Reality by which I may accomplish the nirvanal"

Deep and thundering, yet most strangely sweet and melodious was the voice of the Lohan, and these were his words:

"The Law may not be spoken. The Truth may not be enclosed in words. If you desire enlightenment, therefore, O Emperor of China, go to the edge of yonder pool where

grows the white lotus. Pluck from the water a blossom, a bud, and a leaf. Bring them to me."

As the Lohan spoke, ten mandarins stepped forward to serve the emperor, but the Son of Heaven waved them aside and rising went himself to the edge of the pool.

With his gold-encrusted fingers he plucked from the surface of the waters a blossom, a bud, and a leaf. Returning, he made profound obeisance and laid them at the feet of the Lohan.

For the first time the sage moved. With slow and rhythmic gesture, he turned back the edge of his robe, extended one long and graceful hand, slowly took the blossom, and giving the most profound attention to the task, placed it in the vase of crackleware.

"This," he said, "is the supreme and radiant Self."

Then, picking up the bud and arranging it beside the flower, he said: "And this bud is your most inward nature, O Emperor. And this," as he picked up the leaf, "is the earth which is given to your rulership. I have arranged these three—the blossom, the bud, and the leaf—according to the perfection of wisdom. Behold in this vase with its contents the full mystery of the Law, for I have arranged these three that they might bear witness to the ageless Truth and the everlasting Reality.

"Meditate upon this, O Emperor, for if you perceive not the mystery which I have prepared before you, you are not worthy to receive the Law."

The Lohan gathered the cloak once more about him, nor did he speak again, but sat like some graven image gazing

at the porcelain vase. The emperor gazed also, but he saw only a flower, a bud, and a leaf. He understood not the mystery of the Law.

In the dark of evening, lighted by torches, the Emperor and his retinue returned to the vermillion city. The arhat still sat gazing upon the blossom, the bud and the leaf.

* * *

A thousand years passed.

Two mendicants wearing white garments and peaked straw hats were walking along the narrow path that led into the deep gray gorge of the jadestone mountains. They had come a great distance on a pilgrimage to a most holy shrine that had been built on a little hillock by a waterfall. They were weary and footsore, and the dust of the road was heavy upon them.

At last they reached the place where the ravine widened out and before them rose an ancient shrine. The doors were guarded by a grave faced image and the steps were worn deep by the feet of the faithful.

By the side of the shrine, upon the back of a great stone turtle, stood a tablet deep etched with ancient Chinese characters. One of the pilgrims read the tablet aloud:

"Erected by his most serene augustness, the Emperor of China, to mark his meeting with an arhat of the eternal Law. Upon this place the Law was revealed, but the eyes of the emperor were unworthy to perceive it. Therefore has this shrine been erected that the Law may be preserved, even if not comprehended."

As the pilgrims turned from the tablet, they beheld a drowsy priest seated in the warm sunshine. The second pilgrim addressed him: "O Father, we have come to pay our most humble respects at this most noble and sacred shrine. I pray you permit us to enter the sanctuary and present for our inspection the most holy relic which it contains."

The priest rose and, followed by the pilgrims, ascended the rutted steps, moved a long beam in its grooves, and swung open the temple door. Within was a misty twilight dotted with the flickering flames of little oil lamps that were reflected from numerous gilded objects.

In the midst of the temple was a small marble pagoda; and in the very center of the pagoda was a golden box. This the priest opened. The box had no bottom, but rested upon a narrow shelf of rock. Within the box was a vase of white porcelain, and in the vase, a blossom, a bud, and a leaf of the lotus.

The priest, kneeling before a small, low table, unrolled a brocaded scroll and read to the pilgrims:

"The most sacred relic of this shrine is the blossom, the bud, and the leaf of the lotus which here you see in the porcelain vase. They were placed thus in a perfect pattern according to the mystery of Truth a thousand years ago by an unknown arhat who has been called the Singing Lohan. When placing these three parts of the lotus in this vase, the arhat declared that the Law was revealed. His words were most startlingly fulfilled, for althought ten centuries have passed and no man has touched this vase, the flowers have

neither wilted nor in any way changed. They were placed in the Law, and by the Law they have been sustained. But if they be touched or moved in any way, and the pattern changed they immediately will fade and die.”

THE TEN BULLS

From the Ju Gu or allegory of the bridling of the bull, based upon the poems and paintings of Kakuan (12th century) and his prose commentaries thereon.

* * *

A disciple asked his teacher: "I wish to know about the Buddha; what is he?"

And the master replied: "It is like seeking for an ox while you yourself are riding on it."

* * *

Practical philosophy is the science of discipline. Through learning and the application of that which has been learned, the human being gradually masters the instincts and impulses of his lower or animal nature. Chinese mystical scholars have represented the various stages of man's progress toward reality by symbolic poems and pictures.

With the passing of centuries, various commentators have added interpretations to the older writings and drawings. These interpretations have come to form a considerable body

of metaphysical literature second only to the scriptures themselves in the degree of veneration which has been accorded to them.

One of the most famous of these mystical collections is the story of the cowherd and the ten bulls. Several forms of this fable have been preserved. The number and arrangement of the pictures differ slightly in each form. These differences are due largely to the various sects, each of which emphasizes a different aspect of the story. But all agree on the principal theme of the bridling of the bull.

The cowherd represents the Self, the principle of enlightenment which is seeking dominion over the scattered elements of the personality. He is the Oriental equivalent of the Good Shepherd of the Persian, Greek, and early Christian Mysteries.

The Indian god Shiva rides upon Nandi, the great black bull of the world.

The Persian Mithras drives his naked sword into the bull's heart, thus signifying the conquests of the animal self.

The Egyptian Osiris, Lord of the Underworld, was worshipped under the form of Apis, the bull of Memphis.

The altar in Solomon's temple was adorned with the horns of bulls and of rams.

Zeus, taking upon himself the body of a bull, abducted Europa; by this fable, the philosophic Greeks set forth their version of the abduction of the soul by its carnal appetites.

Research shows that among most ancient peoples the bull was the symbol of physical power and the strength of material impulse. He who succeeds in conquering himself and

has bridled his own desires is, therefore, the conqueror of the bull.

There is considerable confusion among the religious sects of China. Buddhism, Confucianism, and Taoism have mingled their streams of cultural impulses until it is exceedingly difficult to determine with certainty the boundaries of the several systems. The fable of the ten bulls has achieved such popularity that some version of it occurs in the literature of most of the schools. From China it passed to Japan where it found special acceptance among the followers of the Zen system of Buddhism. Several well-known Zen priests have prepared versions, and several celebrated Japanese artists have perpetuated the symbolism in their paintings and prints.

The great charm of the *Ten Bulls* lies in the profound simplicity of its message and the delightful quality of the poems and aphorisms with which the original fable has been ornamented.

The present series is reproduced from a work entitled *Mu niu t'u sang* by P'u Ming, 1609; reprinted 1705, 1796, and 1929.



1. *Attracting the Attention of the Bull.*



1. *Attracting the Attention of the Bull.*

I

ATTRACTING THE ATTENTION OF THE BULL

The Self attempts to exercise the powers of right thought and right action. It is confronted with the difficulty of attracting the attention of the personality from the objects of external desire. The bull is roving about the field, that is, the appetites and instincts are giving free expression to material inclination. The Self holds out a green branch, a symbol of life and hope, but the bull pays little attention. The promise of abstract spiritual attainment is not sufficient to entice the bull from its sphere of irresponsible action. The dark clouds cover the sun; the light of reason is obscured. The bull is black to represent ignorance and negation. This picture summarizes the Oriental belief that the instincts and appetites will not come under voluntary control, but must be captured or held by the practice of the philosophic disciplines.



2. *Leading the Bull.*



2. *Leading the Bull.*

II

LEADING THE BULL

The cowherd has succeeded in putting a halter on the bull and is leading the reluctant creature. The enlightened Self has succeeded in controlling the grosser parts of his animal organism. The emotions and senses are being held and led; their direction is being changed. The bull is being caused to turn around. The beginning of discipline is the control of the physical life. The disciple recognizes that all material things must be subordinated to spiritual purpose if the work of regeneration is to be accomplished. Right action is a physical expression of energy dominated by a philosophical purpose. This is the burden of the picture.



3. *The First Color Transformation.*



3. *The First Color Transformation.*

III

THE FIRST COLOR TRANSFORMATION

The bull is now docile and willingly follows the cowherd. The head of the bull has turned white, thus representing the perfection of the intellect. The mind is the highest part of the personality, therefore it is most easily convinced of the significance of philosophical attainment. In Asia the bull is a beast of burden. The personality is the servant of the Self. The ignorant man is sometimes represented by a pilgrim carrying a bull on his back. The pilgrim meets a holy man who explains to him that he should put the bull down and ride the animal instead of carrying it. By this is meant that the body and the personality of the human being should carry or support the spiritual nature. But ignorant persons permit their spiritual lives to be burdened by their personalities.



4. *Tying the Bull.*



4. *Tying the Bull.*

IV

TYING THE BULL

In this picture, the cowherd is fastening the halter to a tree above which is the symbol of the sun. The tree here represents law, in the Buddhist doctrine a symbol of permanence, stability, and unfolding life. Instead of the personality being tied to the cowherd, it is now bound to a universal law, a sure and strong center from which it cannot wander again into the distant pastures of ignorance. Spiritual progress further is indicated by the fore part of the bull's body having turned white. More and more the personality is being transformed by realization. The animal soul of the Platonist is beginning to change into the divine soul represented by the whitened and purified animal.



5. *Leading the Bull by Reason.*



5. *Leading the Bull by Reason.*

V

LEADING THE BULL BY REASON

By this time the personality has become the willing disciple of the Self. The halter is no longer necessary. The bull willingly follows. The senses and emotions have been taught to obey. The mind has become the servant of the Real. The Self is now showing the way, and the personality follows without question. The development and purification of the animal nature is further indicated by the increasing area of white on the bull's body. The higher emotions have joined the mind in the recognition of spiritual values. Force is no longer necessary in the relationship between consciousness and impulse. The bull is led by the reason.



6. *Charming the Bull.*

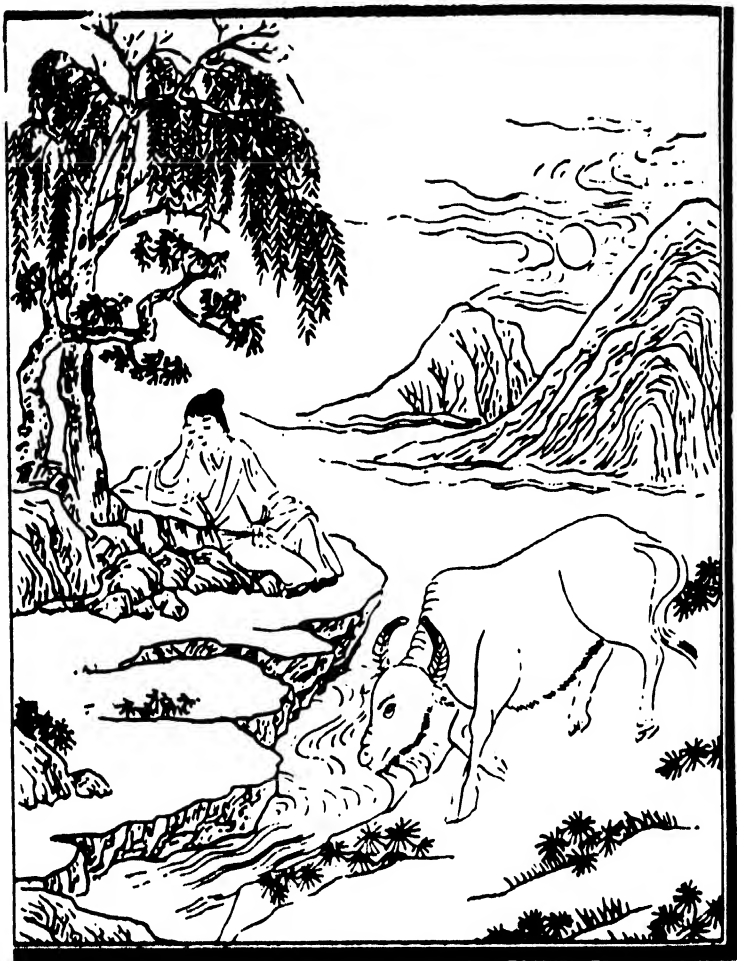


6. *Charming the Bull.*

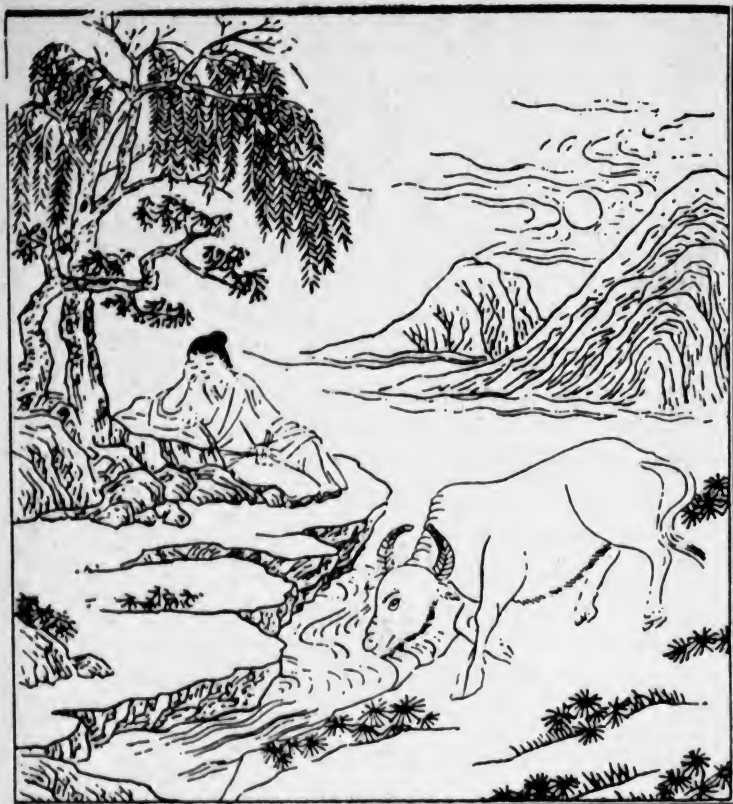
VI

CHARMING THE BULL

The Self playing upon a flute is producing exquisite harmonies. In the Taoist philosophy there is no sweeter music than the sound of Truth. The living of the noble and constructive existence is represented here, as in the Indian story of Chrishna, by the flute player and his music. The bull no longer wanders about, but is content to lie at the feet of the musician and listen. The color transformation continues; nearly the entire body of the bull is now white. The personality catches the power of the inward spirit—not only accepts this power, but rejoices in it—and becomes gentle and ceases the vain search after worldly possessions.



7. *Freeing the Bull.*



7. *Freeing the Bull.*

VII

FREEING THE BULL

In this picture the Self is meditating. It no longer is necessary to watch the animal nature. There no longer is necessity for precautions lest the mind and emotions wander back into the sphere of illusion. While the Self contemplates inner mysteries, the bull drinks of the waters of life. All the darkness has disappeared from the body of the animal. The mind and the senses exist only to fulfill the purposes of the Self. The scene is one of peace and tranquility. The implication is that this figure represents the life of the wise man. Calm, secure, and without conflict the personality has become the humble friend of the Self, guarding and protecting its higher nature, but in no way interfering with the mysteries of the inner life.



8. *Transmuting the Bull.*



8. *Transmuting the Bull.*

VIII

TRANSMUTING THE BULL

Here the earth has disappeared. The Self and its personality are together in Space. The purified mind and its desires are wandering amidst the clouds, symbolizing its attenuated and refined condition. The intellect has become space-conscious. The personality is ascending from a physical life to a spiritual life. The senses are directed toward the perception of the divine. The world of appetites is gone. The picture represents the internal condition of the philosopher whose body has become itself refined and spiritualized. As the mind of the wise man contemplates the mysteries of the inner life, so the bull learns to walk in Space.



9. *The Disappearance of the Bull.*

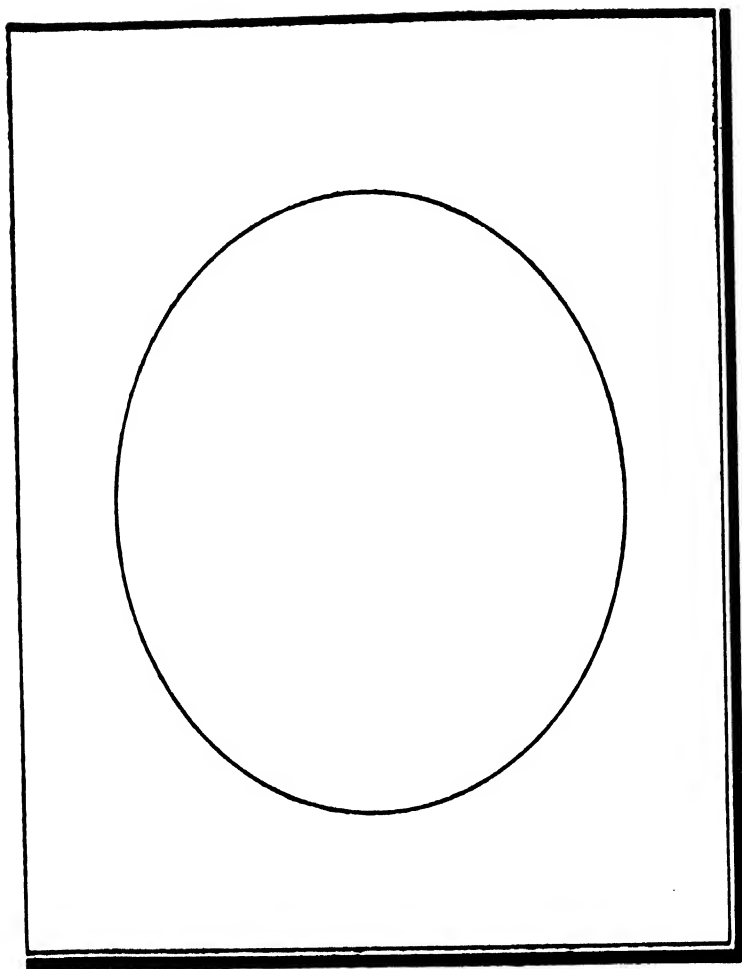


9. *The Disappearance of the Bull.*

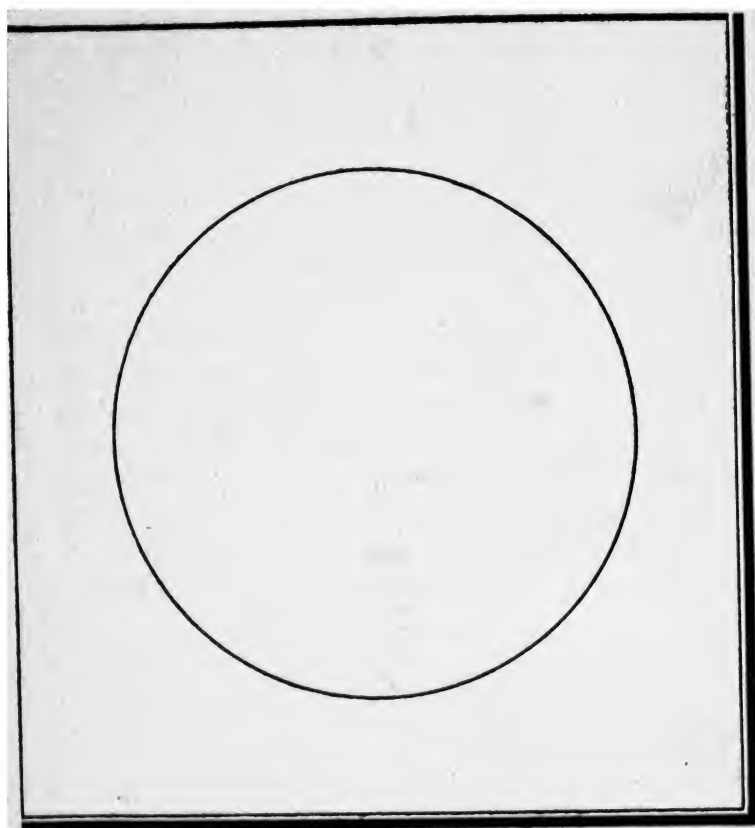
IX

THE DISAPPEARANCE OF THE BULL

At last the personality and all its attributes fade out. Their higher qualities reunited with the Self, there is no longer any tangible, objective personality, and the Self alone remains. The bodies by which the Self manifested are no longer necessary. This is the symbol of adeptship, the possession of spiritual power. This is the consummation of theurgy or the practice of the magic of self-mastery.



10. *The Infinite.*



10. *The Infinite.*

X

THE INFINITE

With this symbolic circle ends the story of the bull. The world is gone. The bull is gone. The music is gone. There is neither Self nor not-Self. There is only infinite Reality symbolized by the circle of endless time.

This is Tao, Nirvana, and the final state of the superior man. The illusion of the world and the illusion of the Self in the world both come to an end. Only infinite Reality remains. The conquest of the bull results in the conquest of the world. When the world is conquered, it fades away. Only Truth remains, Truth nameless, formless, limitless, Truth to be discovered only by inward experience and meditation upon the mystery of the symbols.

THE DESTRUCTION OF THE ALEXANDRIAN LIBRARY

It is generally acknowledged that the ancient Egyptians possessed an extraordinary knowledge of the arts and sciences. Their earliest Pharaohs were patrons of learning in all its branches. Their priests and philosophers were the most scholarly of men. The architecture of the Egyptians has awed the world for fifty centuries, and their wisdom in chemistry, anatomy, medicine, and astronomy was no less amazing.

Under the dynasty of the Ptolemies, the city of Alexandria became a mecca for scholars. The studious of all nations congregated there to enjoy unparalleled opportunities for mental self-improvement. Poets, historians, philosophers, and dramatists assembled in the city of the Ptolemies largely to consult the vast libraries which had been accumulated by the Pharaohs of this illustrious line.

Knowledge, like a magnet, draws more knowledge to itself, and by the second century before the Christian Era the city of Alexandria had become a veritable metropolis of books. Its libraries are referred to in ancient documents as the glory of the world—the axis of the intellectual universe.

In addition to numerous private libraries collected by specialists in various departments of learning, and the secret collections written in the hieratic glyphs of the priests, there were two immense public collections.

The largest of these was the Bruchcum which formed a branch of the national Museum of Antiquities; it contained some 490,000 papyri, vellums, tablets, and inscriptions, magnificently arranged in the niches and wings of a great rotunda-like gallery.

The second and smaller public collection, devoted almost exclusively to obscure forms of knowledge and therefore probably of greater practical value, was contained in the temple of Serapis, the patron deity of the Ptolemies. This building called the Serapeum housed 42,800 rolls preserved in fireproof containers shaped somewhat like buckets with tightly fitted lids.

The various private collections brought the total number of priceless literary treasures in Alexandria to a figure exceeding *one million documents*.

It is difficult to compare this ancient collection with any modern library. Many institutions of the present day contain a larger number of books, as for example the British Museum which has over seventy miles of bookshelves. But modern collections are mostly printed books of which there are numerous copies, comparatively inexpensive and easily secured. The Alexandrian collection was made up entirely of hand-written works, for the most part unique copies of the greatest antiquity, each of which today would be worth a king's ransom. There is not enough money in the world to buy the Alexandrian libraries if they existed today.

When we realize that a fourth century Greek manuscript, the codex Sinaiticus, was purchased by the British Museum for half a million dollars, we get some idea of the values.

The fate of the Alexandrian libraries is one of the greatest tragedies of history.

In the first century B. C., Cleopatra contested with her brother for the throne of Egypt. Caesar ordered the burning of the fleet in the harbor of Alexandria. A strong wind rose, the fire reached the docks and spread. Before the conflagration could be checked it had destroyed the Bruchcum and the greater part of the city.

When Cleopatra entered Alexandria under the favor of Caesar, she ordered herself carried to the ruins of the great library. The old accounts tell that she beheld a veritable mountain of charred manuscripts and rolls, and the Queen of the Sun cursed her ancestors that they had not made adequate provision to protect the library from fire.

The burning of the Bruchcum was regarded by the Egyptians as a national disaster and by way of atonement Rome presented to Cleopatra several valuable collections of manuscripts which it had accumulated from conquered peoples. Mark Antony was especially active in the restoration of the Bruchcum.

The great Alexandrian libraries were a second time destroyed by Aurelian about A. D. 273. The Serapeum was completely razed by the Christians in A. D. 389 upon the Edict of Theodosius.

The colossal statue of the weeping god Serapis which stood in the midst of the Serapeum also was demolished at this time.

Alexandria never entirely recovered from this third catastrophe. The love of learning lingered on however until the last of the great collections was entirely wiped out by Amru the Saracen in A. D. 640.

Thus perished the glory of the world, the sanctuary of the arts and sciences, mother of wisdom.

If it were asked what humanity has lost through the destruction of the Alexandrian libraries, it need only be said that after Alexandria came the Dark Ages—the total eclipse of essential learning. Today a hundred branches of art, science, philosophy, and religion are laboring patiently and painfully to restore a body of knowledge which perished at the hands of ignorance and vandalism.

The lost arts and sciences, the secrets of everlasting pigments, the mystery of malleable glass, the ever-burning lamps, and the transmutation of metals are among the minor losses. The greater tragedy is the loss of the histories of the antediluvian world—the beginnings of civilization—the origins of races, philosophies, religions, and sciences—the secrets and accumulated knowledge of the lost Atlantis—and the story of its final destruction, when, according to the *Codex Troano* of the Mayans, it sank some ten to twelve thousand years ago, carrying sixty millions of souls to death in a single night!

Thus the most precious secrets of human origin, to which we have recovered only the faintest clues, vanished in smoke. Serapis, the sorrowful god, had the literature of a thousand generations for a funeral pyre.

But wisdom did not entirely die with the burning of its shrine. According to Theodas, faithful librarians and priests

rescued a few of the most priceless of the manuscripts, hiding them in various places, and secreting a considerable number in underground temples in the Sahara desert.

Our great libraries and museums include some mutilated fragments of this old collection that have come to light in various excavations. But the important parts, if preserved, have not yet been rediscovered by the modern world.

There is a curious tradition to the effect that the priests and librarians of the Alexandrian institutions remained a group apart even after the destruction of their buildings. They gradually formed a community of their own and attempted to perpetuate orally and to set down from memory a part at least of the great teaching and literature which they had guarded and served for so many centuries. Thus a certain part of the old knowledge is said to have been perpetuated through the centuries.

There has always been a certain type of mind that loves to explore into the mysteries of life and nature. In the 15th, 16th, and 17th centuries several groups of scholars appeared who attempted to piece together from tradition the lost learning of the ancients. Through the years darkened by religious and scientific bigotry and superstition, these research scholars worked secretly to restore what they believed to be the elements of essential knowledge. They did not for the most part commit their findings to printed books, but circulated their writings only among small groups of sympathetic thinkers.

Manuscripts may be classed as belonging to two general periods. Those of the medieval period are most generally

collected and consist mainly of theological writings, illuminated Books of Hours, Psalters, and sermons. These books are valued more for their artistic merit than for their contents.

The second type of manuscripts, with the exception of a few isolated examples, belong to a period which flourished in the three centuries succeeding the discovery of printing. These manuscripts are seldom collected, and as far as we have been able to discover, there are no important libraries of them in America.

These later manuscripts, written between 1450 and 1800, were not intended primarily as artistic or literary productions. Their artistic merit is accidental rather than intentional. These books and rolls are collected only by persons who actually desire to make use of their contents. They are not simply to be owned; they are to be studied and interpreted. Within them are to be found much real knowledge and many facts not generally known even to the scholars of the present day.

The majority of these early modern manuscripts derived their inspiration from the classical collections of Alexandria. They attempt to bridge the centuries, to interpret the symbols and fables of the Egyptians and Chaldeans, to rediscover the scientific secrets of the Greeks, and to render available to the modern world the profound lore of India and Arabia.

For the past twenty years it has been my purpose to collect for use in America the curious manuscripts and early printed books produced by these secret groups of sixteenth to eighteenth century scholars whose findings and rediscoveries constitute the very foundation of modern science. In the collec-

tion are numerous items not to be found even in such libraries as the British Museum and the Bibliothèque Nationale of Paris.

The library is unique not only for the strange documents with their extraordinary figures and diagrams, but also as a valuable accumulation of source material which now is made available to the student.

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